A Sermon

profitably preached in the Church within her Maiesties *honourable Tower, neere the* Citie of London,

¶ *Before the Right worshipful* Sir OVVEN HOPTON *knight, her highnes Lieutenant thereof,* and sundrie others of good worship and calling the 25. of September. 1586.

By Anthony Anderson, Preacher of Christs Holie Gospell.

Prouerbs. 24. 21. 22.

My sonne feare the Lord, and the king, meddle not with them that are seditious.

For their destruction shall rise sodainly, for who knoweth the ruine of them both.

AT LONDON,

Printed by Robert Waldgraue, and are to be solde at *the signe of the white Horse in Cannon lane.*

BIBLIOTHECA · BODLEIANA

¶TO THE RIGHT honorable Sir *Frauncis* WALSINGHAM Knight, of *her Maiesties most honorable priuie Councell*, and principall Secretorie to *her Highnes*, ANTHONY ANDERSON *preacher of Christs holie Gospell, wisheth increase in Christ our Lord, and much honour by him multiplyed.*

ALthough (Right Honorable) it seeme much better to heare, yea, euen to the best learned, rather thē to write of suche argument, as by rugged enemies hardly can bee wel digested, whose sharpened toongs inable to further hurte, as burning coales doe seeke to scorch the godly: yet considering that in so honorable a place I had pronounced the Sermon following, and by so manye earnest and godlye persons eftsoones desired

to penne the ſame, I rather conſented at laſt, to abide a preſente brunt, (ſheltered vnder mightie protection) and to diſcouer in part the Popiſh aduerſarie, for the benefit of many: then cowardly for feare of ſome Romiſh ſtorme, to thruſt ſo bright a cãdle vnder a darkening buſhell. And bethinking (as conueniency asketh) on whõ to craue a ſecond ſhield for this my ſo ſpent time, your Honour firſt came vnto minde: to whoſe goodnes I am not ſmally bounde, for that benefite, which earſt by your honourable meanes I did attaine. In regarde whereof, though farre vnable to render ſatiſfaction, or approching meaſure thervnto, I reſt, not debarred of former purpoſe, to preſent ſuch ſhort pay, in parte of aunſwere to further debt, allured the rather by the well knowne godlineſſe in your lowly breſt, which can and doe content your ſelfe many times with a Mite, from a well minded Widowe, though muche ſtore of treaſure cannot ballaunce your deſert. My will is much, but my wealth

is ſmall, yet ſometimes ſmall pearles for their purenes, are accoũted worth ſome greater ſtones of more glorious ſhewe. A twofolde ſuite to your Honour I haue for this, to ſay: that your wiſedome woulde not onely accompanye your good liking of this my bold enterpriſe, but alſo to vouchſafe your godlye ayde againſt ſuch *Romiſh Riots*, as may percaſe conſpire by conſulte, againſt this ſimple truth. For though their ſhows be not all vnſeemlie, yet their deedes do approue thoſe of them which that way be abſolute, to bee in this moſt horrible murther and ſacrylege, by ſuch *Sauage Treaſon*, more then *Reſolute*. And therefore ought to bee cenſured with *Eſay* the Prophets ſentence. *Shewe mercie to the wicked, yet he will not learne righteouſnes, but in the lande of vprightnes hee will doe wickedly, and will not conſider the great & mightie hand of God.* Eſay. 26. 10.

And of whoſe craftines to deceiue, we may not (God graunt that we bee not) by ouer-ſeeing them (not with inſight neceſſary) be drawne ſecure of

Ioſu.23.13. our ſafetie, while they harbour in our boſomes. For *Salomon* doth ſommon our ſuruey of ſuche with ſharpe conceipt, ſaying: *He that hateth, will counterfeite with his lippes, but in his heart hee layeth vp deceite. Though he ſpeake fauourably beleeue him not, for he beareth ſeuen abhominations in his heart.* But yet heere is comfort: *Hatred maye bee coueredly deceite: but the* Malice thereof *ſhall bee diſcouered in the congregation.* No better witnes can be of Gods truth for this, amongſt ſo many honourable Counſellors, then your Honor, as to whom (for the diſcouerie of the preſent diſſembling hate in the *Catholike Romaines*) (bent againſt the ſacred ſtate and perſon of the *Lordes* annointed, our Soueraigne *Elizabeth*) the Lorde from aboue hath allotted you the height of ſuch honour, and the paine of this *Pleaſure*, to ſound the depth, & by ſeaſonable ſearch ſurely to finde out, aſwell the chiefe of the deepeſt dooers in this their moſt bloudy attempt, as wiſely to weigh vp the huge hulke, and holde *Ancker* of all their traite-

Prouerb.26. 24.25.

traiterous Conſpiracies. And as our heartes are inflamed with heapes of praiſes vnto God for this (as many as fear the Lord, & loue their own ſafety) ſo were it impoſsible to ſuppoſe, that ſuch faithfull Subiectes, could bee reſtrained frō continuall praier to God, in our *ſole mediatour Chriſt*, for the daylie increaſe of godly wiſedome, gratious honour, and heauenly felicity, to the borde and bodies of ſuch ſealoned *Senators*, whoſe Honours deepely regarding the daungers imminent, brought in this perillous ſtorme, ſo wiſely by diuine Counceil, laide preſent hande vppon the helme of our ſtately ſhippe, as by the ſtill and moſt ſweete pirre of cœleſtiall windes, ſhee ſpeedilie (but miraculouſly) cut thorough the *Roaming loftie Seas*, ſo many waies croſſing, in ſuppoſe to ſound and ſinke the ſame. But by his fatherly prouidence (in theſe honorable Mariners diligence) our ſhippe of ſtate, with her *owner of high Maieſty*, yea & her whole fraught of *Chriſtiā* peace and cōmon tranquillity, floteth aloft Eccle. 10. 20.

with ſingular honour (the Lord therfore bee eternally praiſed) and in the prime of their wiſhed tide, hath put the *Bul* & his *Briggets* to flight, which were prepared for her decaye. Nowe may *Iſrael* ſay, and that truely: *Except the Lord had bene of our ſide, we had ſurely periſhed.* But this is the Lordes owne doing, and let it bee ſtill marueilous in our eies.

And herehence *Engliſh Iſraell* praye thou to God hartily, and turne effec-
Hoſea. 14. tually to the Lorde thy God, truſt no more in *Aſhur*, nor in thine owne ſtrength, for doeſt thou not ſee, that death & thy deſtruction was entered the *Preſence*, where neyther barbed horſe, or Cannō ſhot could haue preuailed? watch & pray, for Satan is not dead, & the *Pope* with his, do yet hunger to preuaile. *Open your gates, ye Princes, and lette the king of glory enter in*: ſo ſhall you bee ſafe in your Courtes, and your in-fight ſhall bee bright as the Sunne, and then you ſhall ſee, and bee bolde to ſay with the Prophet, that theſe wicked *Ro-*

uers

Rouers of *Rome* by sea and lande (the *Iudas Iesuits* & their reconciled) which counterfeite the forface of fined siluer, are in truth by Touch, not better mettall, then the rust of yron: *Euen rebellious Traytors, walking craftely, Brasse anayron, They are all destroyers. The billows are burnt, the lead is consumed in the fier. The founder melteth in vaine: for the wicked are not taken away. They shall call them reprobate siluer, for the Lord hath reiected them.* Iere. 6. 27. 28. 29. 30.

Let the sage headed soũd the depth of the popish profession, and recorde their precious practise from first till now. And hereto adioine the clemencie of the Prince, the labours of the preachers, the loue to win by pollicie in the Counsell, and forgette not the prayers of the iust, for their conuersion, which still seeke our confusion and say as thou seest (if thine eye bee cleare) whether our *Absolute Papistes*, be nót *Resolute Rust*, as before is said: For surely our most gracious Foundres *Elizabeth*, with her pitifull *Clemencie*, cannot melt, their *sacrylegious*

malice againſt her long ſuffering perſon, but euen now after ſo many bleſſed benefites from the Lord, by her Maieſtie beſtowed vpon thē, & vs in common (were it but our long poſſeſſed peace) the degenerate brattes of this fertile ſoile, doe with eagre moode hunt in hungre, the innocent bloude of her ſacred boſome: whoſe Romiſhe thirſt, cannot bee quenched except their *Romulus*, drinke carowſe in her guiltles bloude. The blowing bellows of gods holy ſpirit, & worde (the godly preachers) cannot make pure that which is but droſſe: & therfore they ſpende their liues in their labors, al in vaine, vppon theſe *Romaniſts*: Or hath the apt matter by skilfull art, more ſpeedely to melte the mettal, to ſay: the godly pollicy of the moſt honorable Councell with theſe ſo wicked menne any better ſucceſſe: For in recompence of their honours good pollicie to procure theſe: they may happely find (could they poſſibly lend them hearing) that the ruſt of theſe *Romaniſts*, woulde rather ſeek to win

win a *Ioab* in *Dauid* his Court, to procurethē ſtill fauour & ſparing, then by any their poſſible power they can ſimply be brought to Chriſtiā obediēce. But ſtill theſe Catholiques labour to harden ſome, but to hinder moe, & they allure many (not of the worſt calling) to draw away the faith of the moſt from God, and loyalty from her Maieſty, if ſo they could, and therfore our *Recuſants* refuſe their preſence, to the holy word and ſacraments which is the prefixed purging fornace, from a forced droſſe, whatſoeuer. But now at laſt perceiuing all their hope to be at end, they bend their ouerbold battery in wickednes againſt her Maieſty & this her highnes lād of vprightnes. Certes, in reſpecte of our purpoſe towards them the lande is vpright, & in compariſon with them and their Antichriſtian gouernement, it is the Lande of righteouſnes: where the Goſpell is ſincerely Preached, the Lordes Sacramentes in ſubſtaunce ſoundly adminiſtred, and the ſeate of holy Iudgemēt (eccleſiaſtical & ciuil) in 2. Sam. 14. 28. 30.

in all chriſtian ſorte erected and eſtabliſhed, But yet when we conſider our *Caſe* with Gods Iuſtice, wee acknowledge great cauſe of cõtrouerſie, with the whole lande, as did the Prophet *Hoſea*, for the inhabitants thereof. In whoſe time muche wickedneſſe, great ignorãunce, and wilfull contempt of knowledge did ouerflowe the coaſt. Carnality and bloudgiltines bare a mighty ſway, with an heaping togeather of ſinnes, euen bloude touched bloud. viz. No ſpare of kinred, or ceaſe from horrible crueltie. O Lord, farre be this blott from thy choſen nation of Englande. But in reſpecte of your Romiſhe reconciliation, wee confeſſe very many by you are made lame, and wickedly halt (which ought not once to limpe) before God, and to her Maieſtie, whoſe wickednes doe cauſe our dread of an heauye *Cenſure*, and the more: becauſe your preſent practiſe is a threat from the Lord, of a direful daye, if our ſpeedye *Repentaunce*, and faithfull prayers, ſtand not in the gap before him. But againſt all your ma-

Hoſea. 4. 1. 2. 3.

Pſal. 106. 23.

lice

lice (yee forraine and domeſtical *Remains*) we firmely hold not *Dauid* and his ſubiectes. The Lorde will protect his Annointed, and conſerue her perſon and ſtate vntill the day of his decree, and ſhee ſhall with increaſe in muche honor, continue the laſt moment, of that day, maugre the mountains of your might, the Stratageams of Satan, and the furious ſonnes of perdition, by him ſent: her to deſtroy. And alſo Chriſts holy word, with her ſacred ſeat, and this moſt honorable Regiment ſhall in England ſtill abide till the ſame day of his determinatiõ, though *Reſyn* & *Romeliah*, in *wãhope* for the future *Tabeall*. hunt now to make a breach in our *Hieruſalem*, & thereto perſiſt to doe their beſt. Againſt all their wicked and moſt peſtilent purpoſes. O Lorde of hoaſtes, and father of Conncells, ſaue thou our *Queene Elizabeth*, and heare vs for her, whenſoeuer wee call vpon thee: O eternall father, let thy holy ſpirit dwell in her (our head vnder thee) ſo ſhall wee her true and louing members, in godli-

Pſal. 20. 21. Pſal. 2.

Eſay. 7. 3. 4. 5 6. 7. 8. 9.

Pſal. 20. 9.

nes

nes and peace, long enioy her: which is the heart of all our deſire. And directe O Lorde our heartes and powers as mourning Doues, to keepe vs Innocent from this great offence: But make vs wiſe as Serpentes, to bende our backes to her in godly obedience: Our bodies and our beſt to her defence: Our Soules, and ſelues to ſing and ſounde thy praiſe, for this thy miraculous preſeruation of her Maieſtie, and this thy Church and Realme, in Chriſt our Lorde wee beſeeche thee. And here right Honorable I ceaſe to deteyne you craving pardon to this, and patience for this, and protection as it may ſtande with godlineſſe, and the ſafety of your Honour, that my labour maye more boldely aske the Conſult, of all Satannicall conſorts, *Why doe you gentyles rage &c.* God that is Eternall, Almightye, mercyfull, and onely wiſe, ſigne your Honour with your allotted proportion, in theſe his Fatherly graces, and ſtall you longe in honour and

god.

godlineſſe, to liue a Godly gouer-
nour with others lyke, vnder her
Maieſtye, whoſe lyfe the Lorde
prolonge to her and our
felicitye in him, Amen.
London Septem-
ber, 30.
1586.

Your Honours humbly to com-
maund, Anthony Anderſon.

Why doe the Gentiles rage, and the people murmure in vaine. Psal. 2.

IN the first of our holy labors I beseech you let vs consider that euery good gift descendeth from aboue, and therefore in full perswasion of our heauenly fathers loue towards vs through Iesus Christ his onely Sonne, Let vs faithfully by earnest prayer crye for his holy spirite to his vniuersall Church, and euery part thereof: and namely to this Church of England and Ireland &c.

Why doe the heathen rage, and the people imagine, murmure, & meditate, with turbulent Spirites vpon great mischiefe, yet all in vaine. For neither haue they cause so to frette and fume, or ranne they possiblye bringe to passe, ỹ which so wickedly they haue in

their banded consultations confirmed by conclusion.

The words are of *Dauid* the Lords annoynted, king of *Iuda*, besette with sundry enemies, hatefull at his honour, and hautely deuising which waye to disfronize his excellencye, but for that they were too weake at home they banded themselues with forren mates abroade, so as they might the sooner attaine the ende of that their wicked desire: Namely his home-dwelling *Iewes*, aswell of his Courte as Countrey raised rebellion, erecting an other king against him (euen *Abner* a Noble man in the land set vp the sonne of *Saule* called *Isboseth* and hee raigned two yeares in *Israell*) The *Philistines* they bent their sundry battailes also against *Dauid*, & both beset themselues to his decay: But this man of God heroically harted, assured of his state for his election, and therefore of his staye of Gods protection, penneth this Psalme to his comfort, and to the Churches instruction for all times to come, declaring his rest in Gods decree, whose holy hād

is

is euer stretched out whith his mighty strength for euery his annointed. The euent aunsweared according his expectation: For not onely *Abner* is slaine by an other lyke himselfe, but also *Ishboseth* that turbulent pretensed king, suffered slaughter by two of his captaines in his bedchamber, who yet for their Treason to their Lorde, and maister (For the Lorde wilbee reuenged of euerye Traytour, whether it bee agaynst the soueraigne Prince, or beloued maister) they were both slayne by the Kings commaundement. And the *Phylistines*, *Ammonytes*, *Amorites*, and the forrayne Nations, mightely by *Dauid*, (Nay, by the LORDE for *Dauid*) were slaine in battaile.

2.Sam.3. 28.

2.Sam.4.

2.Sam.5.24. 8.& 10.

This Psalme is also Propheticall, foreshewing the malice of Sathan, agaynst the Lordes Christ, in the action of our redemption, by the Jewishe people, and Heathen Prince *Herode*, *Pylate* and the Romayne power in *Hierusalem*. And it remayneth to signifye to

all christian kinges, and Potentates, what they are to looke for at the hands of wicked men, at home and abroade, if once they bende their best, to set forth Gods glory. Though many auncient histories in the daies of Israell, and other times, may proue this, yet neede we no other search for testimony hereof, then the present viewe of Sathans endeuour, in the fresh traiterous attempt of this newe conspiracy, by these sinfull Satanistes the Popishe gentiles (I meane the Romaine confederates and our Englishe Italienated Papistes) part of which they are of Iustice, hath discerned and cut off, and the rest doe yet attende, as ready to their deserued hire. Whose harts the Lord in mercye (according to his good pleasure) alter, to repent: whose heads and hands, with the remenant of their cursed company, here and beyond sea, whether noble, or ignoble: I hartely pray to God and his Magistrates, that they maye bee signes (For they hung redde Ensignes) to the terrour of all turbulent Traytours for his holy names sake.

Why

Why doe the heathen rage &c. This text doth offer vs this diuision: First it declareth vnto vs the nature of their conspiracy: And Secondly that their attemptes is all in vaine. The conspiracye shall best bee seene, if wee first looke vpon the persones that purpose so wicked an indeuour: and then order will offer vs, the viewe of their decree. 1. 2.

The persons were of sundry nations, but one in purpose and profession, that is to saye, to bereaue good *Dauid* the Lordes annointed, both of kingdome and life. So is the trayterous attempt present, against the sacred Maiestie of God and our gracious soueraigne his annointed *Elizabeth*, by the Popishe combineds, Romaine confederates, and our Englishe Italienates (both Traytours to God and her Maiestye) and in their Religion very Heathens, and not other. So as wee may rightly saye of them, as *Dauid* sayde of those: Why do the infernall Heathen of the West-church, rise vp in tumult, and

conſpiracie, againſt the Lorde and agaynſt his Chriſte, our gracious Ladye, and onely Queene of England.

The Papiſtes woulde bee counted Catholiques in reſpect of their mother that ſtrumpet of *Rome*, but beeing her chilozen, they are therefoze *Heathen* and not of the common weale of the chriſtian *Iſraell*. It is no hard labour to finde the *Romaniſtes* ſtill to remaine
1. heathen *Gentyles*. And firſt by the place and Churche whereon they reſt.
2. Secondly by the practiſe in profeſſion of the auncient gentles, whoſe ſteppes they treadde in greedy purpoſe. And laſt of all by the permanent accomptes,
3. whiche the GOD of heauen doth make of ſuch.

1. Foz the place: *Rome* it is, the roote of all euill: the mother of theſe men: whiche bzagge to beare her name: ſhee is by the Scriptures, and appzoued fathers ycleaped by the name of *Babylon*: A Citie not onely of the *Gentyles*, but of *Heathen* pzofeſſion, Idolatrous

Babylon.

Idolatrous religion, and prepared to confusion. And for the very lyke effectes, *Rome* beareth her name, that the godly shoulde beware of her. The Scriptures doe also call her *Babylon* in the Reuelation, and discouereth her aswell by her scituation, as Soueraigne power, and Heathenish practise in the Churche of GOD. The Fathers doe lykewise so terme her, as *Augustine*, *Hierome*, *Prymasius*, *Lernarde*, and others. Shee is that whorishe harlotte whiche bringeth out the bastarde broode of heathen Poperye: whose religion is described by the Apostle *Iohn* to bee not other then spirituall fornication, and all her Children to bee sealed vp in her gentility.

Reuel.13. 17.18.&c.

In Psal.44. in præfat. lib.de Spiritu Sancto.

Reuell.16.

Lib.de consid.4.

Of necessitye therefore the Trayterous Papistes, Children of this second beast, must bee of her: second *Babilonians*, not for their scituation, but for their gentile profession, which what it is, the Apostle *Paule*, doth tell vs to the *Romaines*, saying: when they thought themselues wise, they became

Ro.1.23.25.

fooles and turned the glorye of God, to the mortality of menne, and beastes, and hys infallible truth, to a manyfest lye, seruing creatures, so forsaking the Creator, whiche is blessed for euer.

2. The Papistes ioyne, full, and open handes with their former fathers in the practise of this gentilitye, for no *Paganisme*, is more pregnaunt then Poperye, in the inuention of forraine Pettye Gods, and will-worshippe, or more grosse Idolaters, seruing either liuing creatures, or deade stockes, and therefore worthely (this proued by demonstration) wee maye secondly conclude them to bee Heathen gentiles. The Popishe Churche doth ioye in this gentilitye, shee maketh choyse therefore of creatures both sensible, and senceleste, namely the spirites of Saintes, and the Images of their earthy forme.

For the Saints, their worshippe is no leste to them, then if they were our God, they inuocate their names with the perswasion onely dewe, to the eter-

eternall father, and moſt wickedly they giue ỳ grace of our moſt louing Chriſt, to a painted croſſe of ſiluer, woode, or o-ther ſubſtaunce. Doth not their confirmed Popiſh Chriſtianitie in ỳ councels of Trident, wel declare the ſame? What meaneth elſe theſe manner of praiers to the virgin Marie, in that blaſphemous Hymne, Aue Maris ſtella, and the like to the ſigne of the Croſſe, and in ſundrie other places, where contrary to their cõmon aſſertion, they endeuour to make both that holie virgin, and the prophane piece of wood, not mediators of interceſſion, but workers and giuers of our ſaluatiõ? For thus you are there taught to pray: Haile ſtarre, &c. poure thou peace into vs, ſo looſe thou the bonds and chaines of ſinners, bring thou light to the blinde, driue thou awaye our euils, and procure to vs all goodues, vſe thy motherly authority, ſhew thy motherly power, lette thy Sonne heare our praiers by thy mediation, O Virgin pearleſſe, the meek amongſt all, make thou vs meeke and chaſte, giue thou vs a pure life, prepare thou

vs a safe passage, &c. Againe: Saue vs, and saue al others with vs, we beseech thee for euer. And to euerie Crosse in any Church, in the day of the Crosses exaltations, you are taught to pray thus: Hayle thou crosse our only hope, this time of the passion, increase righteousnes in the godly, and giue pardon vnto sinners. Again to the virgin Mary in this blasphemous praier. *Gaude flore virginali, &c.* As the Sun causeth the light of the day, euen so out of al question doest thou (O *Mary*) cause al the world to shine, through and with the fulnesse of thy light & peace. O *Mary* mother of God, bee thou vnto vs the right waye, and eternall ioy, and euer bend thine eares to heare vs. I suppose (beloued) sufficient be saide for this point, by and from the Papistes owne store, to shew that they remaine resolute Romanists, that is meere Heathen and Gentile Papistes. But what accompt can ỹ Lord make of such, but as of their elder parentes, which were without the couenants of promisse, estranged frō the life of God, & vtterly without Christ & God

Chemnic. part. 3. 156. a.

Ephes. 2.

God in this world, of whō we may right ly conclude wᵗ Augustine ẏ good father, that they are Citizens of Babylon, & so make all that sticke to them, namely, to forsake ẏ Lorde which made them, & to worship ẏ image, which their own hāds haue filthily fashioned: ẏ papists I say, are (as other Gentiles) vtterly without God, which is plainly proued by S. Iohn ẏ Apostle: Whosoeuer (saith he) transgresseth the doctrine of Christ, & abideth not in his doctrin hath not god: but ẏ papist (& euery papist) doth transgresse &c. & doth not abide, &c. Ergo the papist hath not God: is therefore as his fellow gentile, void of Christ, & the promises of saluation in him. That ẏ papist doth transgresse ẏ doctrine of Christ, is most apparāt in our papists in this Tower now worthily imprisoned, & in their fellowes gone to death by thē deserued. The doctrine of Christ is both general & particular. The generall doctrine is: they which worship God, must worship him in spirit & truth. The papists daily transgresse this: for their chiefe woorship consisteth in hypocrisie, and fayned forgeries, after the doctrine and pre-

August. in Psal. 44.

Iohn. 2. 9.

Iohn. 4.

Math. 15.

ceptes

cepts of men. Vz. not consonant: but all or most against the commaunde of almightie God. For Christes particular doctrine take this for an instant. Giue vnto *Cæsar* that which appertaineth vnto *Cæsar*. But the Papist doth of malitious purpose trãsgresse this doctrine: therefore hee hath not God. To Cæsar doth belõg amiost many things, at least his proper lands, and naturall life: yet our Romaine Catholikes will affoorde our soueraigne Cæsar neither of both: but with bloodie heartes bent against God, meditate, conspire, bande, consult, proclaime, and bray out against theyr Soueraigne the Lords annointed: We wil not haue this *Woman* to raigne ouer vs, she is the heire, come let vs kill her, and lette vs take her inheritance, let vs breake their bands of doctrine, and cordes of Imperiall commaund, and set vp the sonne of *Tabeall*, or the mother *Athalia*, and make a breach in *Ierusalem* for vs. But to say all their endeuour at a word: These Catholiks seduced, and by the Popes poyson Italienated, do endeuour the death of her Ma-

Math. 25. 3. 4.
Luc. 19. 14.
Math. 21. 38
Luc. 20. 14.
Psal. 2. 4.
Esay. 7.

tiestie,

ceſſie, and deſtruction of this kingdome all in one moment. Therefore they haue in vnnaturall ſort tranſgreſſed Chriſtes moſt holy doctrine, and ſet themſelues moſt wickedly to worke their peſtilent will, euen oppoſite to his commaunde. For as he ſaith to al, Giue to *Cæſar*, &c. the Catholike Traytors ſay to al theirs Take frō the *Queene* your *Cæſar*, both lande and life.

Secondly, neither doe they abide in that truth, which the auncient Church of Rome receiued, & a great time faithfully did holde, as they were taught by the Apoſtle: Let euerie ſoule ſubmitte himſelfe, &c. (for he that refuſeth, refuſeth to his own condemnation) for their preſent practiſe ſurely proueth ẏ flat cōtrary. Therefore we may conclude, that theſe Engliſh Papiſts, which would be called Catholikes, are vtterly without God, as were their Fathers the Gentiles before them, and wil do the workes of their Father Satanas: namely, to lie and to murther, and to doe wickedly in the lande of righteouſnes, which is the ayre of their conceiptes. By theſe three pointes

Rom. 13. 1. Chriſoſt. 1. tom.

Iohn. 8. Eſay. 26.

points, then (beloued & honorable Christians) ye see that our Romaine forrain confederates, together with our English Italienats (as they are professed Catholikes) so they are approoued Heathens, not for nation onely and forraine birth, but also because of their religion, & deuilish deuises, and these bee onely they which mutter & proclaime, which band with forraine foes, & breake in and out at home, among their secret frends, this traiterous and bloody sound: Come let vs goe kill this *Elizabeth*, as wee haue sworne. But Lord, blesse thou our blessed Elizabeth, and giue her long life ouer vs, and with thee life for euer and euer, we humbly (sweete Lorde) beseech thee. Thus haue we proued the papist to be an heathen and fellow Gentile with those his Fathers which conspired against the Lordes annointed. And wee may boldly adde, that they bee far worse then suche Gentiles, whose care is to walke in honest conuersation. For (Cicero saith) that it behoueth all honest men to bee preseruers of their common weale, and that no man can haue good

excuse

excuse for his faulte, which doth euyll demerite of the same, and that eache mans naturall Countrey is as a Parent vnto him, which he must euen with death defend. Philip. 13. de respub. Arusp. 1. inuect. in Catil.

Againe, if question do arise, and comparisons shoulde growe, to whome wee owe our best, and most dutie is belonging: Surely (saith Cicero in his Offices) our Prince, our Country, and our Parentes be they, to whome wee liue, or shoulde in all dutifull sorte, and to these we are all most bounde. But our Catholikes are degenerate from this ciuill and gentile condition, and are begotten by their Father Sathanas, to bee despisers of their Wiues and Parentes, hatefull to their posteritie, and natural bloud, raunging to hunt the ruine of this their moste noble Countrey, and beeyng of worshipfull race, and gentle bloud, (if none bee founde further) do put on Lions harts, and weapon themselues with Dragons claws, & puff vp with infernall pride, canne finde no praye, in supplye of their moste cruell hunger, but the Royall heart of oure 1. Offic.

moste

most louing Lady and Empresse, the Lords annointed. They bend their batterie at her tender bodie, whose Grace, by grace from God, doth stay the Pope from vsurping his tyrannicall power in her Maiesties dominions. But now are we sure that the Lorde will deliuer her, because she putteth her trust in him.

Psal.21.7.

Saue our Queene Lord, that she maye heare vs when wee haue neede to call to her for Royall aide in our affaires, for thy holie names sake, & make vs hartily to giue thee ỹ glorie therfore, throughout this our English nation. Sufficient is this display for the Gentils who they be. Now it remaineth to consider of the Treason and conspiracy, what & against whom it is, that these Catholiks of England, and their confederates haue decreed. The manner of their conspiracie is as ỹ former Gentils was: they murmure, and meditate at home vpon great mischiefe, they runne to Rheames, and roue to Rome, to band with their confederates. The Pope and Princes do consule in counsaile, what course to take for the destruction of our gratious and in-

innocent Elizabeth, the Lordes annointed. The pureſt papiſts their Jeſuiticall Catholikes, doe returne to worke the feat, which ỳ gates of hell haue now decreed. Sauage muſt anſwer his name, and play the ſauage beaſt, in goring of her ſacred maieſty to the heart, & this is the manner and chiefe matter of theyr conſpiracie, but all in vaine, thanks and immortall praiſe be euer giuen to God therefore for this. They thus cryppe to another in their picked places, the garden houſes (moſt fit corners for wicked conſpiracies) Come good Catholikes, lift vp your harts, feare not the attempt, it is eaſily brought to paſſe, the bande of our federacie is mighty & inuincible, the Court doth couch vs frendes, the Country hath many ready to our aide, the land is open before vs, & the Seas are houering for vs, our frendes do pray for vs, and our father of *Rome* hath ſworn vs, and we ſhall proſper in our attempt, and then of al men moſt happy, mighty potentates & conquerors in earth, but canonized ſaincts in heauen. Therefore come luſtely, let vs

by this high attempt winne vs fame, and breake their bandes of doctrine, that doth so much annoy vs, and our Catholike Church, and lette vs cast away their cordes of auctority, and restraint of our pleasures from vs: For this *Elizabeth* shall no longer raign ouer vs.

Oh Christian subiectes, & deare brethren, do not your hearts bleede within to see this prepared match without: namely, the vtter desolation & finall destruction of your church, your peace and naturall country: Oh vntimely borne babes, which as swine of the Romish Boze, enter the Lords vineyard, to root vp the vine, & to make barren this most fruitful soile. You fathers and country men, beholde in these men the fruite of your childrens passage ouer the seas, to serue or see those country fashions, and looke for no better proofe of the elder beaten curres, which get protection to passe thither. For their touching there is all of one kind, otherwise those parts would not affoord them harbour. And it were impossible, if such there, can be ig-

norant

noyant of these trecheries, against her Maiesty & realme: for if not by thē, yet frō vs, their frendes at home (no doubt) they know hereof: & yet which of thē do lament ẏ case, or hasten from amongst them: but I pray you let vs view from *Dauids* words, this wicked determinatiō. Let vs, &c. Here may you see ẏ issue of this Catholike consultation: Let vs breake their bands, & let vs cast theyr cords frō vs. The prophet vseth 2. metaphors vsual in the holy scriptures: vz. bands & cords, which haue their elegāt signification, as this worde *vinculum* is takē sometime for bondage & captiuity, or sharp restraint or seruitude, as in this place: He brought thē out of darknes &c. & brake their bāds asunder. i. the gates of brasse, and burst the barres of iron. And in ẏ prophet *Nahum*, this denominatiō or *metonomyan* the Lord also vseth, promising deliuerance to his people from the captiuity & bondage of the *Assirians*, he saith: Thogh I haue afflicted thee, I wil afflict thee no more: for now I wil breake his yoke frō thee, & thy bands (ẏ is) thy seruitude, hardship,

Vinculum taken for bondage &c Psal. 107. 14 16.

Nahum. 1. 13

and captiuitie, I will burst in sunder.
Esay. 28.22. And in Esay: Nowe therefore bee no
Ierem.2.20, mockers, least your (bondes or trou-
bles, captiuitie or plagues) increase. A-
gaine, this word *Vinculum* is els taken
Secondly for good and godlye lawes, aswell from
for godly God giuen, as by godly Princes esta-
Lawes. blished vsed, and called bonds, for that
hereby the lashing lusts of carnall men
are restrained, & they compelled to lyue
in ciuill sort, that haue not care of Chri-
Ieremy.5.1. stian condition. Ieremy the Prophet, la-
menteth the wickednes of his time, that
rich and poore, great and small persons,
did violate the Lords lawe, none would
execute iudgement, seeke the truth, and
walke therin, that the Lord might spare
them. Wherfore surmising that the ba-
ser men were of the worst mindes, hee
said: I will get me vnto the great men
5. and will speake vnto them, for they
haue known the way of the Lord, and
the iudgementes of their God: but
these haue broken the yoke, and burst
the bonds, that is: These haue cast my
Psal.50. wordes behinde them, and contem-
ned my Lawe, which is the lyne of
their

their peaceable life. So euen in this Psalme, by bondes, he meaneth the doctrine of health in his holy Lawe, and by coardes, the regiment of the Prince, to guide them in godly obedience. Last of all Paule the holy Apostle, doth vse this worde *Vinculum*, for Christian vnitie in godly amitie, exhorting the Ephesians to endeuour to keepe the vnitie of the spirite in the bond of peace: he meaneth that Gods Gospel teacheth vs to be religious to God, faithful to our Prince, & peaceable to our owne Country.

3. *Vinculum* taken for vnitie, & godly confederacie Ephes. 4. 3

Now the metaphorical word (coards) is not lesse significant in this place: for by the word coard, is sometime meant, (and here is) the ground or inheritance measured and allotted to their portions. So *Dauid* speaketh in the Psalme, confirming the faithfulnes of God to *Israel*, and promise to their fathers, he saith: God hath remembred, &c. saying, vnto thee will *I* giue the land of *Canaan*, the coard or lot of thine inheritance. For the children of *Israel* did first measure their promised ground with lines, rope, or cords, into equall parts, and then

Line or cord is here taken for land and possessions.

Psal. 105. 11.

2. Coardes taken for authoritie & commandement.

caſt lottes for their deuided portions. Alſo it is taken for ruling compulſion, to abide the commaund of the ſuperiour, alluding to captiues which are chayned or coarded together, & conſtrained to obey, as in this our text plaine, and many other places. But what is the inference vppon all this collection: forſooth when our Catholiks as our *Iewiſh* Gentiles do cry: Let vs breake their bands and caſt their cords from vs: then they ſay. Let vs releaſe the catholiks of the Goſpels bondage, let vs diſſolue the preſent gouernment, ciuill and eccleſiaſtical, let vs kil the Prince, ſpoile the cuntry, and take the lands for our inheritance. Now haue you the matter of our Catholikes, & the maner of their attempt againſt our *Dauid*, and purpoſe againſt this noble Citie, and whole region, whoſe ſinnes no doubt do ſommon vs ſorow, if we repent not: For when theſe ſtormes do huddle ſo in heapes, it maye argue that a rugged winter is to be feared. But at this preſent, the God of loue moſt rich in mercie to her maieſtie, and vs her loyall ſubiectes, for our yet further

cher consolation and time to repente hath saide, it shal not be so. No gratious Father, graunt if it be thy blessed will, that it neuer be, but as nowe, so alwaies in thy great mercie, lette their troublesome heades be terrible tokens to their confederates, whose braines do feruentlie boyle to breede our common calamities. The time doth nowe require, that we speake also of the seconde point before promised, that is, to shewe howe vayne is the attempts of al such Catholikes Papistes, as purpose battaile against the Father of heauen: Why doe ye meditate mischiefe in vayne? (sayth *Dauid.*)

In this second part of our text, let vs obserue first, howe inconsiderate the aduersaries of *Dauid* be, which purposing his ouerthrowe, doe not premeditate of his partaker. 1

Secondly, let vs behold with comfort howe vnable the aduersaries bee to perfecte their attempt, and what successe they haue therein. 2.

The *Iewes* and the *Philistines*, with the *Ammonites* and *Aromites*, were 1.

verie inconsiderate: For the one supposed of many frendes in *Iewry*, by reason they had suche colour to crowne a king of the former kinges line, namely, *Isshboseth Saule* his sonne, and had *Abner* one of the mightiest men in the lande, to be their Agent. And the forraine foes supposed now their fittest time to make attempt, when ciuill warres were rife in *Israell*, deeming *Dauid* now to be more weake, and them-selues to finde good frendes in the Lande against him: both which people had some shewe of reason, for these matters bee not of small moment in ciuill seditions. But yet the parties against whome ought to haue beene first regarded: *Israel* was taught before, and *Abner* could tell it *Isshboseth*, that the Lord had sworne to remoue the kingdome from *Saule* and his house, and that hee would establishe the throne of *Dauid* ouer *Israell*, and ouer *Iudah*, euen from *Dan* to *Bersheba*.

2. Sam. 2. 8. 9

2. Sam. 3. 9. 10.

And it could not bee that those Countryes adiacent, could bee ignoraunt of so greate thinges as befell vpon *Saule*, and what the Lorde had

done

done vnto *Dauid* especially since the Lorde did so delight to haue his glorious *Israell* knowne ouer all. In former dayes the *Philystines* found and other enimies that the Lord did euer fight for *Israell*, and they were driuen to confesse it. So likewise our Catholique Papists, with their forraine confederates in this their sauage Treason, bee ouer inconsiderate, for they in hate of our most honorable *Elizabeth* neuer so much as dreame of her most holy God, euen the God of *Israell*, the Lord of Hoastes, vnder whose standard she standeth constant with her displaied banner, against all his and her enemies. But her *Maiestie*, seeing the weakenes of their truste, and her power to rest in the Lorde her strength, as *Dauid* then in good simplicity, so her highnes may now, in lounde sincerity, say with the *Psalmist*, Why do these Catholiques, the people my vassailes at home, and the gentile *Romanists* abroad, thus rage in madnes: and meditate so horrible mischiefe against not me alone on whom they cast their malice, but against the Lord

1.Sam 4.8.6
20.7.13.

Psal.20.7.8.

God also, who hath mercifully sette mee ouer them? Why doe they so? This question *Quare*? is not without
1. his double *Emphasis*. Fyrst ẏ question is pearcing, it is much more forceable to say? Why doe they so? Then if *Dauid* had said, but simply thus, The enemies doe thus rage against mee, for it rowseth vp the sences, and asketh the spirites of menne a reason of their bodely endeuours. This figurate speach contayneth first a kynde of admiration, as thus: Is it not a wonder to see such menne so madde? What cause haue I geuen them thus to rage agaynst me? Secondly it offereth the checke with his inuincible mate: vnto these inconsiderate *Catholiques*? Why doe yee so hotly take in hande suche a prodigie, as neuer canne befall your reache, or canne yee possibly escape the daunger of your endeuour. For as by ignorance you suppose mee to bee the onely partye against whom you bende your force, so you beeing more blynde then *Baalams*
2.king.6.18 Asse, or *Benedads* horse, doe not see, that your fight is agaynst the Lorde of Hoastes:

Hoastes: but you shall bee brought be-
fore the Lords annoynted, who is com-
maunded to crushe you with his Iron
roode. To the first *Quare*, then as a
sufficient *Impedit*, to all Popishe Pa-
trones, and Catholique practisers in
Popishe treasons, lette vs lende our
eares I pray you. Her *Maiestie* in the
simplicitie of her soule, doth demaunde
of you her naturall borne subiects (for
though her bountye hath not wrought
the confederates much benefite, yet she
wondereth not at them so much) why do
you my english subiects thus rise in re-
bellion against me? Are yee not my na-
turall subiects borne: am I not your lo-
uing and lawfull Queene, answere me
I pray you to satisfie my self driuen in-
to mighty wonder for this your insolent
folly? The seduced Catholique with his
D. *Story*, shapeth her *Maiestie* this short
answere: we are not your subiectes. So
said some of the late executed: we haue
by your lawes deserued to die, we haue
offended your Queene, and wee are iust-
ly condemned. For in deede wee are
guiltye, of all that wee are inuited

and

and condemned for. Beholde a mighty worke of God in this (his holy name be alwaies blessed) which hath to the shame of all Papistes, and the preuention of credite to that counterfaite booke by the Romish rũnagates at *Rheymes* promised to be posted ouer hither, wherein they will counterfeit to deny these men to belong to the Catholiques, with the former also, whiche in any sorte, haue sought the alteration of the state or hurt to her Maiestie: For we (say they) pray for the Queene of England euery daye: Oh subtile Sathan: but the stronger Captain hath ouerthrown thee, this deuise is to base. *Saunders* bookes before, & these mens voluntarye confessions now doe laye open thy infernall treacherye. They haue told vs without asking, sorrowing at this their horrible Treason against her *Maiestie*, that the Rose coloured beaste at *Rome*, doth sende ouer this booke, but to blind our eies, and to make vs more carelesse, which alreadye are weltered into great securitie, and that he may the better and sooner worke his wicked enterprises. And as for your

D.Saund. in visib. Monarch. not till the execution of the Bull may be had or made.

Queene

Queene you pray for, we pray also, if it please God to graunt her better grace: But we be not Papistes, our ioy is not in *Mary* the mother, No: we reioyce in *Iesus Christ* the sonne onely, and in his annointed our Queene *Elizabeth* as in the Lord it becommeth vs, and haue our hearts and hands ready against you & your Queene, whensoeuer you should haue taken assaye of our preparation. For as *Israell* cryed against the *Medianites* for the Lord, and his *Gedeon*, so doe we trew English subiects, cry against all Catholique Traytors, and their future trust, for the Lorde and his *Elizabeth*. And he that beareth not this mind here or else where in any wise belonging to her *Maiestie*, whether he bee an *Abner* or *Abyshaye*, noble or ignoble, the Lord conuert him or confounde him, for his mercies sake, to our English *Israell*. Iudg. 7. 18.

But ye haue not yet answered this question, *Are yee not her Maiesties subiects borne?* ye English Traytors: yes, & some of you chosen into chiefe place of service for the garde of her sacred bodye in her *Maiesties* Courte, and of whose

bountie

bountye yee are largely fedde. But yee are not now: what is your reason? forsooth Syr Preacher this it is, your Queene is by the holy father excommunicated, and all her subiectes by his auctoritie sette at freedome from their othe of allegeaunce, and naturall bond of duetye. Is this the matter? Well: we take first that you graunt vs. *Videlicet*, that you were borne her loyall subiectes, and that beeing further, her seruauntes, you were sworne to bee faithfull and loyall to her *Maiestie*, and so by inference, yee confesse that before this excommunication shee was your louing Mistres & your lawfull Queene also? Yea Syr, wee doe so: well then lette vs that bee good subiectes aske of God, and good menne, whether any man in earth canne discharge a subiect of his debonarye duetye to his Prince, which God from heauen hath layde vpon him during the daies of his natural life: And in the discussing of this matter, wee haue to obserue these pointes.

1. First who it is that giueth vs in charge
2. and what is his charge? Then who it is

that

that doth take vppon him to discharge vs, of this charge, and by what aucthority. Thirdly his discharge what it is, and of what importaunce, by which survey 3. we shall plainly see, Sathan to haue seated Antichrist, in the consciences of these forlorne Caitiues, aboue the Almighty God. The Lord God of *Israell* it is, ꝓmandeth al subiects to owe in hart & performe in faithfull seruice all honorable duety to their superiors, in these words, Honour thy Parents &c. which word honor requireth inward reuerence, reuerende accompt, and harty affection from the soule of the inferiour and outward seruice with externall reuerence and all kindes of duety, according to the bond of the parties obliged. And the chiefe parent vnder God is the king or chiefe Potentate of the country as in Englande our gracious Queene *Elizabeth*. To kingly parents, the Lord hath commaunded & charged vs to giue honor, custome, tribute, obedience, willing submission, faithfulnes, silence, sufferance, body, goods, lands, & harty prayers to God for their prosperous raigne and long life, yea though they be neither Per. 2.

Christians

Christians nor comfortable to their subiects, but Heathen Princes, Idolatrous kings, or cruell Tyrãts, as these and many suth other places doe proue. 1. Sam. 10. 25. 8. 11. 12. 13. Iere. 29. 7. Exod. 21. Psal. 20. 82. Eccle. 9. Pro. 6. 24. Ma. 21. 21. Mar. 12. 17. Luc. 20. 25. Ro. 13. 1. 1. Pet. 2. 13. 17. 1. Tim. 2. 1. 2. 3. And the disobedience hereto draweth Gods vengeaunce as the Apostle saith, and the scripture proueth, as the plagues of *Corah*, *Dathan*, and *Abiram*: by the very hande of God from heauen doe testifie, his hate of disobedience in earth, to his appointed Magistrates. Yea, our fealtye, and allegeaunce ought to be such vnto them, as we permit not an euill thought to possesse, nay, not to enter, our bosomes against them. For the byrds of the Aire saith *Solomon* shall bewraye it, and the trees in earth will reuenge it, so as our very former pride, shall be ỹ executioner of our after reach. Behold Gods charge, the man that shall take vpon him to discharge and see free the Christian subiectes from this their necessary duety, it behoueth, that he bee

Eccle. 10.

Sam. 18. 9.

either equall or aboue God, but forsomuch as he is the Lorde omnipotent ouer all, therefore it cannot be, that man or Angell canne graunt either freedome against this commaunded duetye, or in any sorte to discharge vs of the same, yet naye the lesse that manne of sinne, the Antichrist of *Rome*, doth take vpon him in his Bulles, both thither and into *Fraunce*, to doe the one, and the other. And he hath hereby besotted many fine witts, and made dronken into this rebellion, not a fewe, able persons to haue serued her Maiestie, in much better sort. But I beseech you Syr *Pope*, by what authoritye doe you discharge our english subiectes of their moste bounden dutie to her Maiestie, their naturall Soueraigne, sith you are but an *Italian* Priest, or Bishop, & haue no place, much lesse such Regall power in *England*? His friendes do aunswere for him thus: That hee is the Vicar of Christ in earth. Surely sir, but not by the holie Scriptures. For the scripture saith, that Christ is presente, and woorketh with vs himselfe, to the ende

Mar. 16. 20. Hebr. 13. 21. of the worlde. And for the ciuill gouernement, hee confirmed that Regiment he founde, as of olde by himselfe established, commaunding euery nation to obeye their superiour powers, and to giue their King that whiche is his. Yea and Christ himselfe for example to all Christians, though hee bee freedome it selfe and Subiecte to no creature, but soueraigne ouer all: Mat. 17. 25. yet both himselfe and his *Peter*, he paid tribute money, teaching by the miracle of the fishe, that all possible meanes must be made, by sea and land, of euery subiect bond or free, to our duety vnto our *Cæsar* least wee shoulde in any suche sorte offende them. And for the spirituall gouernement, hee neuer committed it vnto one alone, no not among the 12. Apostles: but rather reproued that ambition in them and sette this downe for a lawe, that whiche of them shoulde hunger after headshippe he shoulde be so farre depressed from his place alreadye hadde, as he sought haughtely to be aduaunced, saying: he that will bee chiefe among you, let him, be your Minister.

And

And when he sent out to preach he gaue equall commission, saying: Goe yee, and preache, and baptise &c. And the Apostle *Paule* sayth not, that Christ hath sette not onely one Vycarre in his absence till his returne: But ascending and leading Captiuitye Captiue, hee hath giuen (not one gifte to one vniuersall Pastor, or Elder vppon the whole Churche but) giftes to menne, as that in the persone of many, his holy spirite, maye raigne and rule in the heartes of all that feare him. Hee hath therefore geuen some to bee Apostles, some Prophets some Euangelistes and some Pastours, and Teachers, that in this *Aristocratia* his spirite might gouerne his Church, & not in a Monarchy, as ỹ Pope would haue it. Neither doth that place so often alleaged serue his turne: *Tibi dabo claues &c.* For besides that these keyes, haue no power to shut vp the Pallace from the Prince, nor Royall kings from their Regall dignities, or yet other men from their earth by possessions: But are giuen to open the hid treasures of the Gospell by the

Mat.20. 25. Mar.16.15.

Ephe.4.

Mat.16.

office of preaching, and to shutte out of Gods congregation for a time, suche as doe continue to heare his voice, and to obey his holy commaund: So, when this promise was performed, it was giuen in common to al the Apostles with him in equality, Christ saying to them altogether: Receiue ye (not thou Peter alone or first, or aboue the rest) the holy ghost: whose sinnes ye remit, they are remitted &c. Thus Christ and his Apostles left the state of his Churche. And if it should be otherwise, I must needes wonder at *Peter* his softnes, that hauing such authority aboue the rest giuen him of Christ, he would beare so base a mind as to suffer not onely his equalls to vsurpe his preheminence, but his inferiours, the Elders in the Churche, to vse almuch power in doctrine and gouernment Ecclesiasticall as he. Or yet that hee woulde not excommunicat the Apostle *Paule*, for reprouing him openly before the people in *Antioch*.

Gall. 1.

Surely the very reason was this, that as hee was a manne and did erre, (a shrewde checke to the Ro. *Pope*) so he

he was of an heauenly spirit, and tooke reproofe as a medicine to that disease, and neuer sette himselfe aboue his brethren, but ioyned himselfe with his inferiours for calling (yet equall in power) saying: The Elders which are among you I beseeche, which am also a fellowe Elder &c. *Consenior*, is your vulgare translation, Feede the flocke &c. Not as Lordes ouer Gods heritage: but that yee may be ensamples to the flocke. 1.Pet.5.1.

And when that chiefe shepheard shall appeare, ye shall receiue an incorruptible crowne of glory. 4.

Note this good brethren, *Peter* is but a fellowe Elder with his brethren, and doth so entitle himselfe. And note also, that he referreth the name of chief, princely or heade to the onely Shephearde of our soules *Iesus Christ* alone. And to conclude this point: if Christ gaue not any one the preheminence of all: if hee appointed not a Monarchye, but a Churche gouernement Aristocraticall (*videlicet*: to rule by sundry) If *Peter* hadde no larger keyes then Heb.13.20.

the reſt, if he tooke no more vppon him then a fellowe Elder, if hee became not a comptroler of the whole Church, but was vnder the cenſure of his brethren that did diſcerne him: how canne it come to paſſe, were hee *Peter* his ſucceſſour (as *Symon Magus* doth rather challenge him) that vnder the name of *Peter* the Apoſtle (whoſe limitation by Gods ſpirite was ouer the Iewes, and *Paules* commiſſion, rather more Biſhoplike ouer the *Gentiles*) this Antichriſt of *Rome*, ſhoulde haue ſuch authoritye ouer our ſoueraigne, ſo farre diſtant from his territorye, or Biſhoprycke, as to excommunicate her *Maieſtie*, to diſcrownize her Royall perſon, and to releaſe her ſubiectes from the bondes of their alleageaunce, and (as it fitteth the nature of that monſtrous *Hydra*) to ſanctifie as ſaintes, all ſuch curſed ſoules, as woulde embrue their handes in her right Innocent bloude. The aunſwere is ſtill, becauſe hee is Chriſtes miniſteriall heade in his vniuerſall Churche, therefore hee may and doth excommunicate her *Maieſtie*,

and

and also depose her of her Crowne, and dignitye. If he bee demaunded who hath endowed him with this power, these miserable Traytours say, it is giuen him by *Christ Iesus* our Loyde, so saith the Pope himselfe in the Canon lawe: *Pastoralis cura &c.* the Pastorall care of the whole Christian Churche, is by the diuine power and commission laide vpon vs. Againe, *De necessitate credendū &c.* It is of necessity to be beleeued, that euery creature is subiect to the Bishoppe of *Rome*: Agayne the Pope is sette ouer all aswell ouer all Nations as kingdomes. And agayne the Pope hath power to transferre kingdomes at his pleasure and to sende one king into anothers kingdome. The Pope of *Rome* hath in him, the whole Monarchie of both powers, spirituall, & tempozall. These bee blasphemous and thrasonicall braggs. But this proude & insolent challenge if we confer wt *Iesus Christs* modesty & cōmaundement to his Apostles, we shall easily perceiue, that from him neither *Peter*, oz *Pope* cauue haue such commission. The kings of the

Clement. de senten. re. indicat. c. pastorall.

Extrau. de maior. & obedi.

Clement. c. pastoral. de re iudic. c. 2. ibid.

nations raigne ouer them saith *Christ*, and they that bee great exercise auctho-ritye ouer them: but it shall not bee so with you, but hee that will bee chiefe amonge you let him bee your Minister, euen as the sonne of manne came not to bee ministred vnto but to minister. And accordinge to this course, when hee sent them to preache into the worlde after his assention, he made no one chiefe of them, to aunswere his place of Prerogatiue ouer the rest, but reseruing that romth to himselfe, saying: beMat.28. 20. holde, I am with you to the ende of the worlde, hee gaue to them one equall commission and place, goe yee, Mat. 28. 19. 20. and preache yee the Gospell, baptize yee, and doe you teach them, to obserue all that I haue commaunded you. But good christians, marke wel that I shall say, and I truste you will saye with me, ỹ neither *Peter*, nor *Pope* can be Christs successor to haue his whole aucthoritye sole ouer all. The Bishop of *Rome* doth saye that by the auctho-ritye of Christ, hee is Peters successour the Prymate of the worlde. But agayne I aske

by

by what right? If hee saye by the scriptures, why did not *Peter* then practise it? or why did all the Bishops of *Rome*, vntill the supposed donation by *Constantine*, not once dreame of it? And what reason then hath his owne Lawe, to shut vnder hard censure, such as shal presume this title vnto them? For the decree (reporting it from *Chrysostome*) saith: *Quicunque desiderauerit primatũ in terra, inuenerit confusionem in cœlo.* Whosoeuer shall hunger after primacie in earth, shall finde confusion in heauen. Neyther shall he be numbred among the seruants of Christ, which contendeth for supremacie. Dust. 4. c. multi & quicunque.

Again, the Bishop of the first or chiefe seat shall not be called, either the prince of Priests, or the high or chiefe Priest, or any such like name: but onely the bishop of *Rome* himselfe be called vniuersal. And surely if the holy scriptures had giuen such preheminence to *Peter*, and his successors, both the first Church, and Councels, aswell *Nyce* as *Constantinople*, of *Ephesus* as *Calcedon*, had bene very iniurious to the holy Apostle, and his

successors, and further not to the posteritie in the Church onely, but also to their owne deserued credites: all which time and councels (as knowing no such matter) did giue prerogatiue to euerie Bishop in his owne sea onely, and to euerie Patriarke in his own prouince alone, and made equall the other Patriarkes with the Patriarke of *Rome*. And if they haue it by succession, I aske, whether of doctrine, or place, or person, or one, or al: For doctrine, I am sure there is as greate difference betweene *Peters* doctrine and the Popes, for many yeares past, as is betwixt truth & falshood. As for example: Thou shalt not kill, but honour the king, was *Peters* doctrine: but the Popes is, Thou shalt not honour, but kil the Queene *Elizabeth* if so thou canst, as the Cardinals letter to that traytor *Pary* is most apparaunt. But if he succeede not in doctrine, his other succession is of no value: yet what other succession can he haue? By the ciuill lawe it appeareth, that there bee 3. sortes of succession: vz, *Successores Iuris Rei. muneris personalis*.

Concil. Nicen. p. 315. c. 6.
Brut Ful. 153.
Eph. Synod. an. 431. c. vltimo.
Concil. Calced. an. 450.

L. vlt. d. de except. rei vend. L. i. c. in locum.

The

The first sorte are called successors vniuersall, and these be as heires.

D.quod legat.l.7.l.8. de iure iurand.l.priuilegio 27. c.de decur.l. 10.

The seconde sorte are, of matters or goodes acquyred or giuen by Legatorie meanes, and these bee called successors in part, or particular.

The third sort are of personall giftes, & these be called successors in function.

They now which be successors of the first, or second sort, haue their right and authority of those, whose successors they be, whether they be vniuersall or singular. But the thirde sorte haue not their succession in right of theyr antecessors, but of those of whome they are chosen, and are so placed in theyr antecessors Roomes, whether it be the succession of Magistrates, Tutors, Church-men, or such like. For the office and place is personall, which is supplied with watchfulnes of the soule. Now I demaund of the Lord Pope, by what kind of successiō he is Christes successor, or *Peters* before him? Christs heyre *Peter* cannot be, because his Lorde Christ lyueth for euer, and doth not resigne his righte to hym, or anie other, neyther canne hee suffer

L.qui in Ius. 172.d.de reg Iuris. Biur.Ful.

L.1.d.de Herod.vend

to

Heb.7.24. to haue companions in his dignitie.

Wherefore *Leo* the Pope hath shamefully saide this blasphemie, that Christ hath giuen to *Peter*, a woonderfull fellowship of his power. Much lesse canne the Pope be either his successor, or *Peters*, in vniuersall, or in particular, since Christ neuer gaue to him that prerogatiue, but ambition hath begot him that name, which first began at *Constantinople*, after tooke roote at *Rome*. And the Councell of *Calcedon* doth freely affirm, that the Bishop of *Rome* had his honour not from *Peter*, but from the emperiall seat, saying, because *Rome* then raigned ouer all: therefore the Fathers gaue her Church the greatest honour, and first place, but nowe perswaded by the same rule, we giue (say they) to the new *Rome* in *Constantinople*, equall degree in honor and place, with the auncient *Rome* in *Italie*.

Sermone 3. de Anix. ass. 10.

Heb.7.24.

Conc. Calcedon. An. 451. tent. c. 28.

As for the third sort of succession, the Pope hath naught to do therewith, for he cannot be vniuersall successor to him, that hath no successour at all, but doth supply the office himselfe, and cannot be extin-

extinguished, but remaineth euer pre-
sent by his power and spirite, the chiefe
shepheard of his Church, and vseth men,
his Apostles and Bishops: vz. preachers
of his word, but as the hands by whome
he solie gouerneth ouer all. The Apo-
stles wēt & preached, but Christ wroght
with them, and confirmed the worde
with signes and wonders. Beholde (be-
loued) the presence of Christ, with the
labour of his Apostles. And to *Peter*, the
Pope can bee no successour: For it is a
function personall, and taketh succession
from the election and giuer, which is
not Christ, but supposed *Constantine*:
wherefore the *Romish* Bishop is not *Pe-
ters* successour, but the Emperours, who
extinguishing that power in himselfe,
endowed the wicked Pope therewith.
But when Christ sent his Apostles to
preach the worde, and to gouerne hys
Church, hee did not sette ouer them one
dumb Arch-messenger, or Arch-apostle,
which should rest snoring in his chaire
at home, and commaund all others, to
whome the faithfull labourers, as vas-
sailes vnto him, shoulde render an ac-
compt

Hebr. 13. 20. 21.

Mar. 16. 20.

Esay. 56. 10.

compt, for suche a dumbe creature is vnworthie the name or dignitie of an Apostle, Patriarch, Archbishop, Bishop, or Minister. And touching the promise, (*tibi dabo*) Saint *Augustine* doth discharge the Pope of that preheminence, and declareth *Peter* to signifie there the vniuersall Church, which is founded vpon Christ. Wherefore he sayth: *Non edificabo me super te.* I will not builde my bodie my Church vppon thee *Peter*, but I will build thee vpon me. So then the keyes by S. *Augustines* iudgement, are not giuen to *Peter*, as to him onely, or in chiefe, but with him, to the whole Church of Christ. But this is that Sathanicall pride of *Rome*, which that olde Father *Barnard*, so long since sawe, & reproued in theyr Bishops, saying: *In* times past ye were (contrary to *Peters* doctrine) Lords ouer Gods heritage, and against his *Coapostle Paule* his doctrine, ye beare the swaye ouer the faith of the worlde, but nowe yee haue added attempt, vsurping more tyranny against the religiō of Christ. And what remaineth but that nexte

Trait. 12. 4. in Ioan.

Barnare. epist. 230.

ye

ye transcend the heauens, & presume to beare rule ouer the Angels.

And whereas they boast of *Constantine* the Emperor, that hee gaue thē this prerogatiue, to be ouer the Bishops and priests of the earth, as the king is ouer his Iudges, & to haue the temporall dominion ouer his people. Note I pray you, that by this challenge they secretly confesse, that they haue no suche power for theyr Pope by Christ, but by ý grāt rather of *Constantine* the Emperor. And who can bee ignorant ý euery priuilege is a bar against the vniuersall law. If ý Pope then haue but now this priuilege to be head, &c. then it sufficiently appeareth, ý before this graunt the Bishop of *Rome* had no more right, then by ý common consēt of the councels and Church, other Patriarkes had in theyr places. Which cōmon consent was, ý ech patriarch should be the gouernor of his owne Prouince, and not to thrust himselfe into anothers territory. And here obserue with me, ý if *Constantine* could by right giue this vniuersal Church power from himselfe, it is certaine, that at the

time

time of this gift, the said Emperor was Lorde of that hee gaue, and before this, had this preheminence in himselfe. For *Constantine* could not properly giue that which was not his to bestow. And this Obiection *Marsilius Patauinus* laide to the Popes pride 200. yeare ago, *In decretis reperitur primilegium, &c.* In the decree (saith hee) it is saide, that *Constantine* gaue to *Sylueſter* iurisdiction vppon all the Churches in the world, *&c.* Seing (saith he) that the Pope and his cleargy doth holde this for certaine and sound, it is by consequence certain to be graunted, that the same *Constantine*, before this graunt, had in his power and person, the prerogatiue and iurisdiction ouer the Pope, and all his cleargy.

Defens. pacis. cap. 11.

Brut. Ful.

And thus you see by the holye Scriptures, the Popes Canons, their owne confession of graunt, natural reason, and search into their matter of chalenge, ỹ neither *Peter* had, nor the Pope hath frō God, or can haue ouer his Church, further power then other Bishops, and that alone within the Bishoprieke at *Rome*; but

which is inough to his condemnation, except hee better could vse it. And you see that Christian kings haue power in them to compel and gouern by the lawes of GOD, aswell Priestes as others, within their allotted kingdomes, and that from God, neither can they be discharged thereof, though they committe the same to others.

Then let vs conclude thus, that wee in this kingdome of *England*, beeing no parte of the Romish Bishoppes territorie, are not within the compasse of hys commission, and therefore hee cannot, or may excommunicate the lowest subiect of this Lande, much lesse canne hee, or ought to dare, to excommunicate the highest soueraigne therein vnder God, our *Elizabeth*, the Lordes annointed Queene. Then looke to this you bewitched Catholikes, for as ye are borne, so ye remaine Subiectes to her maiestie, & the Popes curse cannot cutt you from your loyaltie. But lette vs graunt you, that he could excommunicate her maiestie by right, & that she had wel deserued the same, yet haue ye not that ye would.

For excommunication doth neyther depose a Prynce of his Crowne, or yet his Subiectes of their loyaltie. Then where is your warraunt for her murther?

Christ Iesus speaking of excommunication, saith thus of it: Lette suche a
Math. 18.17. one whome the Church rightlye, casteth out, be to thee as an heathen or as a publicane. But it is euident, that both the heathens and Publicans, were admitted their possessions, continued their offices, and were obeyed by the Church. And Christ Iesus spirit was so farre off from killing suche, that hee gaue many of them eternall lyfe, and chose a chiefe of them into his Apostleshippe. But was not *Cæsar* an Heathen prince? What was *Nero*? but the same, and for 300. yeares after Christ, the rulers were no better. And I praye you what is the difference? The heathen mã shutteth himself out of Gods church and the wicked man is cast forth by the Church into the condition of the heathē. Yet from *Cæsar* an Heathen Prince,
Math. 22. 21. Christ taketh no gouernment, but com-

maun-

maundeth to him all soyting dutie. And *Paule* knowing the rebellious nature of his brethren the *Iews*, doth next to faith ioyne the doctrine of obedience, thereby teaching dutifull submission to the Romaine powers, which they most deadlie hated, and crowneth those with godlye power, that yet were excommunicate from the Church of God. Hee exhorteth to pray for suche, notwithstanding they are cut from the Church, and maye not with their heathen profession, be admitted into Christian fellowship. And also he teacheth that they may well exercise authoritie ouer the people of God, & the same ought to yeeld them willing submission. So teacheth *Peter* also: Submit your selues, &c. he prophesieth not of Christian princes to come, but commandeth submission to these now being, which cut thēselues frō, & seek in malitious egernes to root out the Church of God, frō their natiōs & kingdoms. But I demaūd of these *Romish* Catholikes, whether a King cast out of God himself, be not as far cast out frō his gouernmēt & kingdome, as if ỳ Pope had cast him out? Rom. 13. 1. Pet. 2.

For excommunication doth neyther depose a Prynce of his Crowne, or yet his Subiectes of their loyaltie. Then where is your warraunt for her murther?

Christ Iesus speaking of excommunication, saith thus of it: Lette suche a
Math. 18.17. one whome the Church rightlye, casteth out, be to thee as an heathen or as a publicane. But it is euident, that both the heathens and Publicans, were admitted their possessions, continued their offices, and were obeyed by the Church. And Christ Iesus spirit was so farre off from killing suche, that hee gaue many of them eternall lyfe, and chose a chiefe of them into his Apostleshippe. But was not *Cæsar* an Heathen Prince? What was *Nero*? but the same, and for 300. yeares after Christ, the rulers were no better. And I praye you what is the difference? The heathen mã shutteth himself out of Gods church and the wicked men is cast forth by the Church into the condition of the heathē. Yet from *Cæsar* an Heathen Prince, Christ taketh no gouernment, but com-

Math. 22. 21.

maun-

maundeth to him all soyting dutie. And *Paule* knowing the rebellious nature of his brethren the *Iews*, doth next to faith ioyne the doctrine of obedience, thereby teaching dutifull submission to the Romaine powers, which they most deadlie hated, and crowneth those with godlye power, that yet were excommunicate from the Church of God. Hee exhorteth to pray for suche, notwithstanding they are cut from the Church, and maye not with their heathen profession, be admitted into Christian fellowship. And also he teacheth that they may well exercise authoritie ouer the people of God, & the same ought to yeelo them willing submission. So teacheth *Peter* also: Submit your selues, &c. he prophesieth not of Christian princes to come, but commandeth submission to these now being, which cut thē selues frō, & seek in malitious egernes to root out the Church of God, frō their natiōs & kingdoms. But I demaūd of these *Romish* Catholikes, whether a king cast out of God himself, be not as far cast out frō his gouernmēt & kingdome, as if ỹ Pope had cast him out?

Rom. 13.

1. Pet. 2.

I thinke they will say yes. Then I will offer them one instant of a Prince excommunicated by the Lorde himselfe, and yet therefore, neyther was he deposed his kingdome, by Priest or people, or was it lawfull to cease to doe him seruice: *Saule* I meane the king of *Israell*. *Samuel* denounced the Lords excommunicatiõ, saying: The Lord hath cast
1.Sam.15.23 thee out from being king, & the Lord hath rent the kingdom of Israel from thee this day, and hath giuen it to thy
Psal.28. neighbour, that is better then thou. Here is, if yee note it, a famous excommunication by the Lorde decreed, and denounced by the Prophet *Samuel*, against *Saule*. Yet for all this, God neyther commaunded *Samuel*, or yet *Samuel* the Subiectes of *Saule*, to pull backe their subiection from him, their lawfull king. For hee continued during hys lyfe the Lordes annoynted ouer them. And therefore it was not lawfull for the people eyther to withdraw their duetie from him, or in anye sorte to cast off their allegiaunce, but moste damnable had beene theyr acte, if they had preten-

pretended his death, as doe our present Catholikes.

This assertion is confirmed moste surely by the holie annointed *Dauid* himselfe, and that by his oth to *Abner* the Counceller of *Saule*, and Captaine of his bande, moste sharplie reproouing him for his shamefull sleepe in the daungerous Campe, saying: *Abner* heerest thou not? And art thou a man? And who is like thee in *Israel* (so trusted of the king, or put in suche authoritie?) Wherefore then hast thou not kepte thy Lorde the King? Note (that he confesseth *Saule*, notwithstanding his excommunication, still yet to bee *Abner* his Lorde and king also:) For there came one to destroye the King thy Lorde. This is not well done of thee. As the Lorde lyueth, yee are woorthie to dye, because yee haue not kepte your Mayster the Lords annoynted. 1. Sam. 26. 14

And a little while after, *Dauid* the annoynted successour to *Saule*, sayth to the present Prince *Saule*: Wherefore doth my Lorde thus persecute

his seruaunt? Behold beloued, by how manye repetitions, *Dauid.* confirmeth *Saules* authoritie ouer his seruauntes in Court, his Subiects in Campe, yea, and ouer *Dauid* himselfe, though hee bee the heire apparaunt to the Crowne, and the successor to *Saule*, euen by the Lords cõmaundement, so annointed.

To *Abner* he saith: *Saule* is thy Lord, he saith not, he was before he was caste out, and before my day of annointment, but *Saule* is still thy LORDE and king.

Secondly, hee saith to the whole seruantes and subiectes of *Saule*: As the
1.Sam.26.16 Lorde liueth, yee are guiltye of death, for your vnfaithfulnes to your present Prince and Lorde, euen for this, that yee haue not doone him more faithful seruice, that ye haue not kept his life better, to whome euen at this present yee owe right perfect seruice, and loyall obedience, to the daunger of your liues. For hee is (though he bee cursed of God, excommunicated from beeyng king, and I by the Lorde annoynted in his succe-

ding

ding place) hee is (sayth *Dauid*) your Maister, your King, and stil the Lords annointed.

Wherefore your fealtie in faithfulnesse is still his, giue *Cæsar* therefore his owne. And though hee doth mee greate wrong, and seeketh my lyfe, and though I haue in my band *Abishay* and his fellowes, which as men deuoide of godlinesse, and bounden dutie, in hope of helpe by mee theyr future Prince, doe hunger the death, and offer to kill the Lordes presente annoynted, yet neyther will I suffer mine to doe so wickedly, or yet my selfe to woorke his woe, neyther can I with good conscience doe it: For hee is my Lorde, my mayster, and my King. 1.Sam.26.8.

I will therefore seeke to pacifie hys furye by petition, if so I maye, but I will neuer procure my peace, or Countreyes libertye, with the hande of slaughter, agaynst my Lorde the Lordes anoynted.

Wherefore lette my Lorde the king Psal.19

I beſeeche thee, heare the wordes of his ſeruant. If the Lord haue ſtirred thee vp againſt me, let him ſmell the ſauour of a ſacrifice, but if the childrē of men haue done it, curſed bee they, &c. And as wee ſee *Dauids* concluſion for the ſtill continuant dignitie, of the excommunicated *Saule*, ſo I pray you, let vs obſerue the haſt and hate of *Abiſhay*, who made no bones to ſhed ỳ blood of the Lordes preſent annointed, in colour of dutie & loue to the future prince, as more fit to raigne, and lawfully elected. But let vs with holy *Dauid*, ſet the ſtaffe of our reſt in this his ſtay, and defende the ſtate and life of our preſente Prince, and that ſo muche the more, for that our *Elizabeth* is bleſſed of God, as by his myraculous hand for her wonderfull deliuerance, he doth aſſure vs againſt the batterie and ſpoiling ſworde of the curſed Biſhop of *Rome*.

And lette vs flye the companie of hys *Abiſhay*, though hee pretend fauour to our preſent *Dauid*, for hee beareth a bloodye minde to pleaſure his future *Saule*.

De-

Deliuer vs Lord, & saue our gracious *Elizabeth* for thy holy names sake. Finally note this beloued, it is not very difficulte to discerne *Abyshaye*, whose course is to counterfeite obeoience, in ciuill sort to the present *Dauid*, but in the meane, hee sodainely selleth his former profession, and hauing an eye to after helpe, and present fauour, he sorteth his shewe with other such, and (that of the sodaine) as euery way bend their affection, to the religion, and disposition of their long hoped future Prince. If any therefore thus far seduced, do feather their winge against the present winde, and sodainly shoote with Romish shaft, though not with cried aime, at the proffering pricke, refusing our shot, or once more to shoote with vs, that dayly hitte the marke: Doubt not to deeme them partiall at the least, of the future side, if once they should but hap, to measure for the best. Graunt vs O God for thy mercyes sake, that euery such *Abyshay*, may be discerned, and deterred, out of our godly *Dauids* Courte, & Campe for whatsoeuer present shewe they seeme of

loyalty, their hart is firmely set to wait ỹ time and opportunity, that their hands may shoote, and occasion their crewe to shoute, if they shall deadly hit, that most precious But, their long desired marke. But Lord giue them quaking handes, fearefull hartes, starting bowes, broken shaftes, & dreadful breasts, yea all the sort of thē, which purpose deadly shotte, at the bosome of our gracious *Elizabeth*. And further now deare brethren, let vs call this *Quare*, once againe into question, so shall we see as before is said, to our great comfort, how vnable our papists be, to perfect their proud attempt. *Quare?* Why doe you saith *Dauid* that so proudely, which neuer can of your parts be atchieued? your tumultes must bee ouerturned, your meditations for murther, shalbe of no moment, your banding shall sodainely be broken, your consult, or conspiracy, shal end in confusion, and your traiterous brags to break our bandes of Gods peace, & coardes of christian tranquility, shall not be other, then meere matter of vanity: what? doe you determine, to destroy that, and him,

whom

whom the God of strength hath set vp, & decreed to maintaine? He wil therfore laugh at your destruction, wil speake to you, by his anger, & vexe you in his sore displeasure, he will destroye all you and yours, which sought his ouerthrowe in his annointed, & breake you into peeces as ỹ potter doth his brittle & fiery clay. Wherfore be wise ye Princes &c. Eue thus doth ỹ Lord still speak, & alwayes hath against traytors hande, for his annointed. The conclusion of your conspiracy (ye papists) is as these traytors of old. Come let vs break their bands a sunder, & cast their coards frō vs. But your practise, is proud, your presumption is perillous (but ridiculous) for your purpose by indeuour appeareth to be no lesse, thē to bereaue our Dauid *Elizabeth* ỹ Lords annointed of her life, our church of Christs regiment, his blessed gospel, & our cōmon weale of her long possessed laws & tranquilitie, then this impiety & pestilent practise, can there be any more daungerous and wicked? But that it may the better appeare, let vs displaye the partes of this monstrous purpose, determined by our *Romish* Catholiques,

Let

Let vs breake their bandes, let vs cast their coards.

1. First beloued these words ioyning iust with our present Catholiques purpose, doe offer vs the view of their trayterous pride, and infernall confidence, which doth consist in themselues, their furniture, and multitude, euen as the heathen did of aid against *Dauid*, Some put their trust in horses, and some in Chariots, but our trust is in the name (the power and strength) of our God. Psal. 20.

2. Secondly that their indeuour is, not to better, or to reforme the state of religion, or the gouernment in the common weale (if so they can finde it maymed) but farre otherwise, and not other, then vtterly to destroye, & subuert both. Let vs breake &c.

3. Thirdly that their pride hath blinded their eies, so as their inconsiderate hartes, cannot perceiue, against whom they imagine this mischiefe. For they would seeme to fight onely against *Elizabeth* for God, but the Lord saith that though they woulde not see his mighty hande, yet shall they see, and feele that they

they fight against the Lord, in fryuing with his annointed.

First who seeth not in our Catholiques an insolent pryde, and hellish furye, who trusting in their forraine strength abroad, and at home doe bray out into these speaches or like to effect. This woman shall not raigne ouer vs, this is the last heire, come let vs kill her, and take awaye her inheritaunce. Come let vs rowse vp Englande, and make a breache in it for vs, let vs sette vp a king (or Queene rather) euen the sonne of *Tabeall*, or that Idolatrous daughter. And who shall doe all this? Forsooth our English Catholiques, and these greedy greene youths must begin that attempt, that all the great, & more graue, yet silent confederates maye followe. And thus they stirre vp, and encourage one another saying: Come on, dispatch: the matter is eaſy, almost no resistaunc. Her Pallace, her presence, is open to our desired purpose. Wherefore away, let vs make speedy dispatch that all our confederats may proceed to the accomplishment of our platforme

1. Luc. 19. 14. Mat. 21. 38. Esay. 7.

forme. Let vs. Let you? Why? seely wretches: what are you? What are we? Wee are the princes Pereles of the earth, wee are the Catholique confederates of the holy Church, wee are the sufficient banded powers, able to eate vp all the heretickes in the land. Alas seely Captiues, *Parturiunt montes exit ridiculus mus*. And doe you not knowe, that your triumph is before the victorye? Doe you not see that your reioyce doth repose his rest, in the strength farre shorte of helping heauen? and will you be confidently blind, & not behold ỹ end of your vnnaturall subiects, in their treasonable practises? doth not the psalmist saye of suche, They are fallen, but
Psal 20. &c. we stand vpright, for wee trust not in Charyots nor in horses, or in the strength of men, but in the Lord. But if ye thinke that these scriptures be not against you (though they kill your hearts) yet wee pray you, for your further good, remember, that the whole earth, which ye say is yours is yet but as a punct in ỹ *Centrum* of the globe, or as the North pole, in respecte of the whole

wheele

wheele & compas of the heauens, which
wᵗ glorious power, doth day by night (&
yᵗ for vs) encompasse yᵗ same. And though
ye be, the powers of yᵗ whole earth, & the flowers therof, yet are ye but grasse: & yᵗ little creatures therin, yet of base reputation, when yᵗ Lord of hoasts, shal arme them to his battaile, for vs his beloued Church, they shal beate you to yᵗ earth, & wither you as heye. For when he hath set the season & day: he wil then speak to you in his displeasure, & wᵗ the weakest of these creatures, he can & wil, as wᵗ an iron rod, breake al your popish power, into penistone peeces: yea yᵗ very gates of hell, cannot preuaile against him. The caterpiller (so easy to be crushed) yᵗ palmer worme, yᵗ grashopper, the flie, the frogge, the louse, & matters of lesse moment will be arme wᵗ his power, & then I say: then as yᵗ iron rod of yᵗ Lord, shall they for his *Dauid*, turn al your Catholique terror into trampled distres. But yet you saye, Let vs, Let you: why syrs: what are you? Verely the Kings of the earth: Yea but your battaile is against the God of heauen, wherefore yee are not able to stande in fight against the

Esay.40.6. 7.8.

Ioel.8.4.

Amos.5.6. 17.24. Chro.10.13.

Lord

Psal.24. 1. Lord of Hoasts. Ye are kinges, yet not properly for the Lorde is the king of
Dan.4.14. the vniuersall earth, and hee giueth, and taketh away kings & kingdomes at his pleasure, and giueth them to whom he will, euen to very abiects, if so he see it good. Let you, you: the Armies of Antichrist, let you crest vp your Crests, against the Lord *Iesus Christ*. In good truth sirs, though ye be strong by suttle sleight to deceiue sundry his seely seruaunts in his Church, yet shall you see ẏ if ẏ Captain *Ioab* (thē sure our soueraigne *Iesus*, for his *Dauid*) wil driue *Abner* and his Antichrist *Isbboseth* quite
2.Sam.2.14. out of ẏ field. But let you? The *Dragon*,
Psal.8.9. & his Angels of hell in earth, bend your
Apoc.12. battaile against Christ, our *Michaell*, and his annointed Prince, & heauenly powers in this his Church of England. Well: goe too, trye your strength ye Giaunts of *Rome*, but without doubt you shall be beaten downe to the earth, (as mighty miscreants) all the sorte of
Psal.7.10.14 you. for he that is with vs, is the Lorde
12.13.14.15. of Hoastes, the God of battaile. But let
16. you, since such is your wicked wills and

cannot

cannot be ſtayed, riſe vp & ſpare not, begin to play: For the Lorde hath whet his ſword, & bent his bow, & meaneth to make a ſpeedy diſpatch of his perſecutours, and he hath eſtabliſhed our *Dauids* throne, becauſe ſhee putteth her truſt in him. Therefore we reſt aſſured, in humble harts, that hee will deliuer her, And armeth vs againſt you, with ſafetye of his good quarrell, encourageth vs by his heroicall ſpirite, and maketh our fingers nimble for the battell Axe. Wherefore our true Engliſh hartes, doe not feare at all your Romaine force. Goe to then *Abner* thou *Abington*, and all the broode of Sathan, for our God for his Dauid *Elizabeth*, is encamped againſt thee, & watcheth for the further protection, of our Engliſh *Iſraell*, whoſe holy name be bleſſed for euer, and euer Amen.

2. Sam. 2. 14. Pſal. 7. 10. 11 12.

Pſal. 21.

144. 1.

127. 1.

But now we will further examine your purpoſe to practiſe againſt her Maieſtie, as the Heathen your former fathers, played in field before you. Let vs breake their bands a ſunder & caſt their coardes from vs. This is your

2.

Psal.24. 1. Lord of Hoasts. Ye are kinges, yet not properly for the Lorde is the king of
Dan.4.14. the vniuersall earth, and hee giueth, and taketh away kings & kingdomes at his pleasure, and giueth them to whom he will, euen to very abiects, if so he see it good. Let you, you: the Armies of Antichrist, let you crest vp your Crests, against the Lord *Iesus Christ*. In good truth sirs, though ye be strong by suttle sleight to deceiue sundry his seely seruaunts in his Church, yet shall you see ỳ if ỳ Captain *Ioab* (thẽ sure our soueraigne *Iesus*, for his *Dauid*) wil driue *Abner* and his Antichrist *Isshboseth* quite
2.Sam.2.14. out of ỳ field. But let you? The *Dragon*,
Psal.8.9. & his Angels of hell in earth, bend your
Apoc.12. battaile against Christ, our *Michaell*, and his annointed Prince, & heauenly powers in this his Church of England. Well goe too, trye your strength ye Giaunts of *Rome*, but without doubt you shall be beaten downe to the earth, (as mighty miscreants) all the sorte of
Psal.7.10.14 you. for he that is with vs, is the Lorde
12.13.14.15. of Hoastes, the God of battaile. But let
16. you? since such is your wicked wills and

cannot

cannot be ſtayed, riſe vp & ſpare not, begin to play: For the Lorde hath whet his ſword, & bent his bow, & meaneth to make a ſpeedy diſpatch of his perſecutours, and he hath eſtabliſhed our *Dauids* throne, becauſe ſhee putteth her truſt in him. Therefore we reſt aſſured, in humble harts, that hee will deliuer her, And armeth vs againſt you, with ſafetye of his good quarrell, encourageth vs by his heroicall ſpirite, and maketh our fingers nimble for the battell Axe. Wherefore our true Engliſh hartes, doe not feare at all your Romaine force. Goe to then *Abner* thou *Abington*, and all the broode of Sathan, for our God for his Dauid *Elizabeth*, is encamped againſt thee, & watcheth for the further protection, of our Engliſh *Iſraell*, whoſe holy name be bleſſed for euer, and euer Amen.

2.Sam.2.14. Pſal.7.10.11 12.

Pſal.21. 144.1. 127.1.

But now we will further examine your purpoſe to practiſe againſt her Maieſtie, as the Heathen your former fathers, played in field before you. Let vs breake their bands a ſunder & caſt their coardes from vs. This is your

2.

purpose, euen an vtter subuersiõ of this present state, the religion of Christ, the Crowne, dignity, & life of our most gratious Queen *Elizabeth*, al which vnder these *Metaphors* coardes, & bonds, phrases metonimicall, the scriptures giue to vs, and are before sufficiently discerned. But oh miserable Papistes, yee cannot break the bõds & staffe of liberty, which god in his great mercy hath made, with this his beloued Churche. It is not in your power, that appertaineth vnto God alone, to breake his league of Zach. 11. 8. 14. 15. Isue with vs, our bandes of Amitye and Christian peace, to cast out our shepheard, scatter the flocke, destroy the fruitfull pasture, & all at once. It is not you, it is not you, except the Lorde for our vnthankfulnes doe enbattle you against vs, neither can you breake the least coard of this Church or regiment, except you could bereaue her Maiestye of her naturall life, which, & whom, God defend & dayly roote & more by his holy spirite, worke and winde in her Royall hart, into the twill and coarde of threefold obedience to his holy commaunde.

And

And we with sorrowfull sighes knowe that her dolerous death is your chiefe desire. But how wicked is your attẽpt, or howe vnable for Popish reach, ye nothing yet consider. Wicked it is to determine the slaughter of her Maiestye as Gods Scriptures woulde tell you, could ye beleeue them, & your own trẽbling harts & feebled hands, in so prodigious a sacrilege by you attempted doth bewray you to striue herin, against your accusing consciences. For haue we not this commaund in generall giuen to al flesh: Thou shalt not kill: And is not the Princes person, garded wt this speciall *Prouiso*? Touch not mine annointed nor doe my Prophetes no harme: Doth not God in Justice threaten to require bloud for bloud, at the hand of euery murtherer: And if men shedde the bloud of men, doth he not promise, that by men shall their bloud be shed again: Yea wicked *Caine* though cursed and excommunicated from God, is marked of the Lorde, that no man shoulde slaye him. And a firme decree of God is there set down, y who so slayeth *Caine*, though excommunicated by the Lord himselfe

Ro.2.

Exod.20.

Psal.105.15.

Gen.9.5.6.

not from his church in earth alone, but from his fauour & loue, whose brothers bloud doth call for vengeãce vp to heauen, yet that man that killeth Caine,
Gen.4.15. shalbe punished seauen folde for that murther, although it be done vpon so cursed a wretch. But for Princes, as they are ỳ Lords annointed, so are they in a sort incorporate into the shadow of Gods most sacred person, & maiestically beare ỳ name of Gods. *Ego dixi dij estis,*
Psal.82. & are so mightely garded by the Lorde. That not onely his heauenly Angels
2.Reg.19. are made their soldiours, against all
2.Chr.32.35 their earthy & infernall enemies, but also the Sun & Moone, shalbe obediẽt
Ios.10. to their cõmaund. Yea the thundring Aire shall driue a terror to their camp-
2.K.7.6. ed enimies, as if Chariot wheels did scoure the Coasts, & earth & sea shall send thẽ succour. Yea the birds of the
Eccle.10.80. Aire shall bewray the smallest worde soũding to their dishonor, & the most secrete thoughts within the closet of our secret bosomes, euill cõceiued against our kings & Princes shalbe disclosed, Be afraid therefore to offend his

Maiesty,

Maiesty, conspiring hurt, to his annoin-
ted king. Drawe *Dauids* heart into thy
bosome, & let his loze be a law to thee, if
thou wilt rightly fear ỹ Lozd who whē
he had his soueraign in his hand (a man
cast of from God, & excommunicate by ỹ
Lozd frō being king) & *Dauid* now an-
nointed as in his place to inioy ỹ kingly
Crowne & dignity, yet he would not, be-
cause he could not (& be guiltles) lay vi-
olent hands vpon *Saule*, as yet ỹ Lozds
annointed. May whē *Dauid* might haue
slaine him oz his seruaunts, which were
moze then willing therto, he onely in ỹ
Caue cutte a peece of his garment, the
which his face (when hee moze deepely
had considered) did mightely wound his
soule as ỹ story repozteth. But to vse vi-
olence to ỹ body of *Saule*, no man coulde 1. Sam. 24. 6.
perswade *Dauid* because hee was his
Maister, his king, & soueraign, & now ỹ
Lozds annointed. Foz truely whosoeuer
shal strike ỹ body, of his soueraign, king
oz Queen, doth therwith euen wound to
his power the spirit & soul of Christ Je-
sus. And if what is done to Christes cō- Mat. 25. 34.
mon members (be it good oz ill) bee ac-

compted of Christ Iesus to bee done to himselfe, how much more shall ẏ diuine Maiestye on hie, for such horrible bloudshed though onely done to his peculiar Image, his king on earth (ẏ Lord exhibitng by him his own right arme to vs) accompt I say, ẏ same as done vnto him self. The consideration herof, caused holy *Dauid* to saye (being the next heire to *Saule* his Crowne, & whose seruants also hungred greatly *Saules* death in fauor of *Dauid* their future king) The
1. Sam. 26.9. Lord keepe me, saith hee, from doing that thing vnto my maister the Lords annointed, so *Dauid* ouercame his seruants saith ẏ place. A lesson concerning such future hopes, vpon whom, wickedly many do depend, had they good right, yet ought they not to hearken to their false fauning parasites to both their ouerthrowes, but to discountenaunce as traytors speaches against the present *Dauid*, for the hope of a counterfeit *Ishboseth*, al such motiõs, seditiõs, so should they discontinue their Catholique and deadly attempts, & keep their persons & callings from distaine, which now must needs fall into destruction. Againe ẏ se-

cond

cond time when *Saule* was cast into a dead sleep & all his Camp, & ẏ *Dauid* wᵗ his hungry *Abyshay*, entred ẏ kings pauilion, & tooke away his spear from his beds head, *Abner* and the hoast lying on sleepe about him (looke to thy watch more faithfully *Abner*) God hath closed thine enimye (saith *Abyshay* to *Dauid*) into thy hands this day therfore I pray thee let me smite him once wᵗ a speare, & I wil not smite him, again (his meaning was he would kill him at ẏ first blowe) to *Abyshay Dauid* said, destroy him not. His reason why is, for who can laye his hād on ẏ Lords annointed & be giltles? No, neither *Samuell* can commaund it, nor *Dauid* the future annointed may do it, much lesse ambitious *Abyshay*, can attempt, or any other person, to bereue wᵗ priuate hand the Lords annointed of his life, and bee without daunger, nay condēnation of the deepest treasō, & sauage slaughter that possibly can be cōmitted both in the sight of God and of naturall man. This was *Dauids* spirite, & sure I am that herein he was lead wholy with the spirite of God, who teacheth vs by his holy Apostle *Peter* in commaund to honor 1.Sam.26.9

the king. Oh ẏ our Catholique Traytors would thinke ẏ *Dauid* had as much holines, & *Samuell*, & ẏ Apostles had as great auctholitye, & more, then any Bishop can haue, and yet these neuer did or durst, leaue ẏ people to their liberty, but brought them vnder ẏ bands & (coardes of Princely gouernmẽt) yea & vnto heathen Princes, & were so farr from commaunding or procuring violent handes vpon such ẏ Lords Christs, as on ẏ contrary, they called all christians into due obedience to thẽ, & to most willing submissiõ, teaching & threatning gods heauy iudgement, to all the transgressors. And now though I haue tried lõg your patience in this profitable discourse, yet I see (me thinketh) a willing minde in you, to heare ẏ last breach of this our labour, ẏ is to shew by proofe, how vain it is for the vnnaturall subiect to rise to the ruine of his liege and natural king, and how vnable they be to bring their shamefull indeuour to such a sorrowfull
3. ende. The pride of our Papistes hath blinde them, they can not see, that in their rage they fight against God who chiefly

chiefly aime at the heart of our *Elizabeth*. But the euent doth prooue, that as God for *Dauid*, so our king Christ for his holy annointed, doth take this Catholike treason as doone vnto himselfe, and therefore in vaine is all your toyle in treasonable affaires.

To our singular comforte, lette vs remember these wordes of our text, Why doe ye murmur, &c. In vaine, in vain, yea, and that in a double vanitie, doe our Papists conspire and rage. For neither shall they bee able to hurt our gratious Queene *Elizabeth*, nor yet be able to auoide Gods heauie displeasure by the hand of her authoritie. They shall neuer preuaile in their attempt, for these reasons following: First, whosoeuer sette themselues against an absolute power, armed of God, must needs be ouercome, but the Catholike traytors do so, as before is said: Ergo, &c. Psal. 2. 2. 9.

Againe, when the purposes of earthly men are beat against the decree of the heauenly God, their labors must needes determine in vaine, but the purposes of our Catholike Traytors earthly men, Psal. 2. 7. 8.

are so bent: Ergo, &c.

The eternal decree is sette downe in this Psalme. First, for the Lord Christ in his Church, that hee shall raigne ouer the kinges of the earth for euer, and nexte, for his annointed Princes, that they shall raigne in his *Syon*, vnder him their Lorde and king, maugre their enemies, during his time limited for them.

Therefore neyther *Resyn*, nor hys partner *Romelia*, nor yet the purposed sonne of *Tabeall*, canne preuayle against *Ierusalem*, nor his *Dauid*. For Gods decree hath saide (It shall not bee) how cunning, mightie, or Catholike soeuer bee the conspiracie: for earthlie councel cannot preuayle against the Lorde. So as to our singular comfortes, and Gods eternall praise (beloued in Christ) wee may safely apply this saying of our most louing GOD, to our Church, and kingdome, because through his greate mercie, wee are a speciall parte of hys vniuersall, that heauenlye *Ierusalem*, to whome the same promise appertayneth, and that with confidence thus:

All

All thy Children ſhall bee taught of GOD, and much peace ſhall bee to thy Children. In righteouſneſſe ſhalt thou bee eſtabliſhed, and bee free from oppreſſion and from feare: For it ſhall not come neare thee, beholde the enemie ſhall gather himſelfe, but without me. Whoſoeuer ſhal gather himſelfe in thee againſt mee, ſhal fall: Beholde, I haue created the Smyth that bloweth the coales in the fire, and hym that bringeth foorth an Inſtrument for hys woorke, and I haue created the deſtroyer to deſtroye, but all the weapons that are made againſt thee ſhall not proſper, and euerie tongue that ſhall ryſe againſt thee, thou ſhalt condemne. This is the heritage of the Lords ſeruants, and the righteouſneſſe is of me ſayth the Lord. This is the ſtaffe of our ſtay, and the ſtrength of our arme, euen the Lordes inuiolable decree for his annointed with vs, and ouer vs ſtyll to raygne, becauſe ſhee is faythfully nurcing at home, and foſtering abroade, ſhe loueth her owne charge, & harboreth as many

Eſay. 54. 13. 14, &c.

many ſtraungers, as hunger the Lordes milke without guile, in this his *Engliſh* Nurcerie. In vaine therefore ſhall bee your trecherous attemptes againſt her Maieſtie, this Church, and kingdome, though hell be come to your helpe. And therefore O Lorde, wee offer vnto thee the Calues of our lippes, and euer magnifie thy holy name. This decree being for vs, howe can the Papiſtes or their Treaſons be vnreuenged. God ſayth, reſpecting their proper nature, the enemies ſhall riſe, but he ſayth ſtraightway they ſhall fall. Their tongues ſhal raile, but wee by truth in God ſhall condemne them. They ſhal gather themſelues, but ſhal not finde vs alone, for the Lord raigneth in *Syon*, be the people neuer ſo vnpatient: He will ariſe, and his enemies ſhal be ſcattered, and as ſmoke in the wind, & waxe againſt the *Sunne*, ſo ſhall they melte and flye before him.

Hoſe. 14. 2, Heb. 13. 15

Pſal. 99. 1.

Pſal. 68. 1. 2.

Examples to proue this be almoſt infinite: for what treaſons hath not the Lorde ouerthrowne, and what helpes hath not the Lorde ſought to giue vs his

Pro-

Princes, when they stoode in neede of him: When men shall be required, his 300. for his *Gedeon*, shall put to flyght his *Medianites*, that are exceeding number. His haile-stones shall beat to death such enemies, as with-stande his *Iosua*. And the ayrie winde shall russle trees, whereon God doth walke before *Dauid* to his battaile, to yeelde him victorie. *Architophel* shall slaye himselfe, as did *Bellamie*, and Gods vengeance cannot suffer the graceleſſe *Absolon* to die a cõmon death. The trees therefore shal execute his pride, his shagged haire (& this Spanyels cutte) shalbe his halter. And to omit the Scriptures testimonie for *Dauid*, if we looke vppon Gods present iudgements in this our nation frõ time to time, against all traiterous assay, in all sorts and callings, we shall bee compelled to conclude, that all in vaine is their attempt, when they without God, gather them-selues against theyr Soueraigne. The time nor day wil affoord vs leysure to reporte the geastes hereof, yet take a lyttle taste of some for the rest.

Iudg. 7.

Iosua. 10.

2. Sam. 5. 24.

Osbert

An.1196. Rich.2. *Osbert* of *London* and his 50. thousande Traytors, against king *Richard* 2. were speedily ouerthrown, and he their chief, executed at the Elmes, it maye bee the place of the last execution.

Peter Spalding betrayed *Barwicke* to the *Scottes*, and was by the king of *Scots* caused to be hanged, because of his treason against his naturall kyng *Edward* the second.

An.1317. *Roger Mortimer* conspyring the death of king *Edw.* 3. his Father, was hanged at the foresaid Elmes.

And that notable rable of Rakehels, *Iacke Strawe*, and *Wat Tyler*, that spoiled *London*, and slew the Counsaile, bearing bloodie hand against all authoritie and learning (so that vppon whom soeuer a penne and yncke was founde, he dyed in their tyrannous Treason) had yet their desertes: For *W. Walworth* the Maior of this noble Citie of *London*, arrested him with the mace of death.

The honour of which seruice, is continued this day by the Cities Scocheon, bearing a Dagger sanguine in a siluer field.

The

The perilous treasons by them purposed, ioyned iust with the presente Catholike attemptes, as *Iacke Strawe* confessed at his death.

They meant to haue slaine aswell the king as his Counsaile, the Lordes and Gentlemen of accompt, the Bishops & Preachers of the Land, all Judges and common Lawyers, onely the begging Friers (auncestors of our present Iesuites) should haue beene the Curates of the Country. And kinges shoulde haue bene raised frō the Tilekil for *Wat Tyler* was decreed the king of *Kent*, & so in euery shire such another. And because they were miserable beggars, their purpose was to haue burned the Citie of *London*, at the foure corners thereof, and so to haue easilye gathered her wealth vnto themselues. But thankes be vnto God, as the purposes of these former Papistes with these our present Catholikes, was al one in effect, & very resemblant: so their portion by the Lords lot, was laid them alike, for one bridge hath halsed all their heades. I might goe through the noble kings of this Lande,

and

and spend the day in like examples. As in *Hen.*4. time, how his vnnatural Nobilitie, with their traiterous Priest *Madeline* (for it is a straunge treason, where neither the Pope nor his Chaplaines be partakers) by the good seruice of his Subiects of *Circester*, were taken the most of them, and put to death. And though the Rebelles sette fire on the towne, supposing that way to withdraw their seruice, yet in loue to their loyaltie, and seruice to their Lord and king, they did persiste to prosecute the trayterous Rebels, and their attendantes, to their deserued death. But to let al other Princes passe vs, would God our Papistes could beholde his mightie hande for our *Elizabeth*.

What conspiracies haue they had against her maiestie, which Gods maiestie hath not reuealed to her, that the wheele of Iustice might rewarde them. *Plometry* the priest, and his confederats
1570.. at *Durham*. The Nobles there, *Northumberland* and *Westmerland*, did rebell, and receiue rewarde. The conspiracie at *Norwich*, *Felton* from *Rome*,

Doctor

Doctor *Story*, with *Haunce* that foolish priest, and table gamester (such was his profession and common practise) *Campion* and his fellow champions, *Arden*, *Somerville*, *Throgmorton*, and the rest, with their trayterous Printer, all which in wonderfull wise the Lorde hath laide open to the worlde, and by perfect trials, as by their own confessions, were found deepely dyed in most deadly Treasons, and as most wicked weedes, were iustly cast out of our Christian garden.

So likewise (beloued) this moste odious and execrable purpose, by *Sauage*, and other Sathanicall seede, so secretlie deuysed, and being Imps of very green youth, and some of them as sprouts spred into her maiesties Court, were therfore for the most parte, least suspected of manie, which threatned this Nation more imminent danger: Yet our euerlasting watchman, the Lord *Iehouah*, from the top of heauens Tower, did so ryng a stil & seems warning peale into her Maiesties eare, manifesting the matter, and [illegible] their [illegible], with theyr [illegible] places of conspiracies, as Psal. 127.1.

to Gods great glorie, her maiesties still preseruation, the Churches peace, & *Englands* tranquility, they were in ẏ way (as *Dauid* saith) and the godly wisedome of the Prince, by the censure of equitie, hath for the peace of her Subiectes, and her vounden dutie vnto God, cropped some of these bitter braunches from the tree of this common wealth, whose endeuour was (might they haue attained their intent) to haue pulled vp the same by the verie rootes.

Psal. 2.

Oh sauage crueltie, an ill deuised recompence, for so long suffering & princely clemencie extended from her meeke maiestie amongst you. And whereas the rest apprehended, remaine heere and els where: so I beseech God in mercie, if it be his good wil, to cõuert their soules, ẏ they seeing the valour of their infernall sinnes, may speedily repente them, wyth teares and wordes fitte for repentance, to the comfort of their silly souls, the aduauncement of truth, and shame of Antechrist, their false God. And to the terrour of all such terrible Papistes, I [illegible] vouchsafe, that these so [illegible]

cut

cut from the City of the Lord, & that the bryar and bramble bush of *Rome* and Poperie (the field and forrest of treasōs) against Christian kinges & kingdomes, maye bee discerned and despised by the Cedars of our Libanus, so as in ẏ most honourable assemblye of our best chosen plantes, euen with whole consente, her Maiesties sworde may bee fully sette in edge, and her gratious arme, by theyr godly strēgth, so yet further armed, that she may vowe, and sing to God with the former Dauid: Betimes I wil destroye all the wicked in the lande, that I may cut off all the workers of iniquitie from the Citie of the Lord. And before the meetings of this most honourable Court (brethren) lette vs giue the Lord no rest, vntil he haue mercie, & surely set in safetie, our *I*erusalem, the praise of the world. And that in our daies Darius statute bee reuiued: namely, that Gods holy Church may be more & more richly garnished with godly increase, his seruice still solemnized in sincere godliness, [illegible] of hypocrisie and superstition, [illegible] praiers may bee made

Iudg.9.8.14

Psal.101.8.

Esay.62.7

Esra.6.

to God by her good Subiectes, for her prosperous Raigne, increasing Peace, Regall Throne, honour to her sacred person and ioye to her sanctified soule. And that her olde daies may growe in health, and godlines, to double the number of her graces yeares, to the fulnes of good christians comfort in Christ our Lorde, if it may stande with his blessed will & good pleasure. So shall our murmuring Papistes at home, and their banded confederates abroade, mourne and houle, because the Lord doth meete them in the fielde, and their attemptes, by his great strength, are brought to be but vaine. Be wise therefore ye kinges and be learned ye mighty wights of the worlde, see and consider, and serue the Lorde in feare, and reioyce in him, and not in his aduersarye at *Rome*. And you common Catholiques and resolute traytors, seeke no longer to crushe, but kisse the sonne of God (decreed to raigne ouer his vniuersall [illegible] faithfull loue, honou[illegible] annoint[illegible] be mo[illegible]

in your inuentions, for the Lorde will haue her to pertake of *Danids* solace ouer you *Gentiles*, saying with mighty conquest, Moab is my washpot, ouer Edome will I cast out my shoe, vpon Philistia will I triumph. He will vse his liberty ouer them, in his victory, & put them to vile seruitude, and then tossed & troubled *England*, repose thy confidence in Christ, and imbrace not his grace in vaine, so shall he make thee the praise of the world, and thy *Elizabeth* the beauty of Christian Princes, for the glorye of his name, to whom with God the father and the holy Ghost, be all praise, power dominion, and immortall thankes thoroughout all generations. Amen. Psal.60.8.

FINIS.